CONCEPT OF AYURVEDA FOR PERFECT HEALTH AND LONGEVITY

VAIDYA H. S. KASTURE

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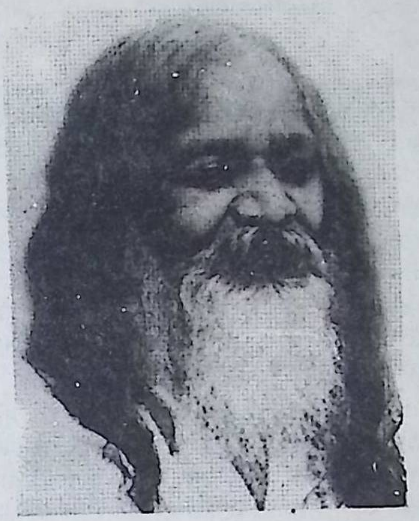

Dedicated to
His Holiness Maharshi Mahesh Yogi
by who'se grace I travelled around the world,
met the people, knew their Problems
which enabled me to present
this embodiment of Pure knowledge before you.
Jai Gurudev.

-H. S. KASTURE

FOREWARD

V.R. MEHTA
Vice Chanceller
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This book on "Concept of Ayurveda for perfect Health and Longevity" is a welcome addition to the existing treatises in English on the subject of Ayurveda. It sees the light of the day when several systems of the world are groping in dark to leston healthy living and longevity to makind. Health has been a primary concern of man since his existence on this earth. He enjoyed health as a natural gift, until it was inpaired by diseases. He endeavoured to discover and devise methods and means to combat disease, when health was disturbed. He also thought of creating a healthy state of body and mind, so that pains of diseases could be avoided. The long and continuing battle of man to understand and study problems of health has been the genesis of all sciences of health and medical systems.

There have grown different systems based on different understanding of factors which are essential for healthy state and factors which are responsible for disease. The pursuit to scientifically understand the human body, its functions and reactions and responses and to study them from different approaches formed basis of almost all systems of the world.

The modern medical science known as allopathic system owes its origin to the concepts and philosophy developed by greek physician Hippoerate (460-377 B.C.), who is regarded the "Father of Medicine" According to Hippocrates, four 'humours' formed the constitution of human body organism. These were described as blood (senguis) phyegm (phlegma), yellow bile (choe) and black bile (melas chole). His basis of thinking was that disease was a result of improper combination of humours. Arabian scholars developed such concepts and demonstrated them in their works translated in Arabic and also in original Arabic studies. The unani system of medicine was also based on similar concepts; as understood by the sponsor of this system.

Ayurved is regarded as a fifth Veda, that is an extension of four Vedas, which are the source of all knowledge. Vedas are Perhaps the most ancient repositary of all knowledge known to mankind. One of the Vedas, known as Atharva Veda, has references to diseases and remedies, and later the entire science of Ayurveda i.e. the science of long and healthy life was given to mankind by visionaries and scholars. Charaka, the Father of Indian Medicine has bestowed on mankind perhaps the best and the most profound science of health and disease. Another great scholar is Sushruta, who was the pioneer of surgical science. He was the man who gave rheno-plastic surgery centruies before the modern science came to know about it. The works of these ochlan and other classics were based on natural philesphy of man and his existence, his relationship with nature and environment and his physical phisiological functions in tune with nature's rysthm. The Panchmahabuta theory, which this author has described in its book has the philosophical and meta-physical foundation. Unlike, other systems, Ayurveda thus developed not a mere materialistic doctrinnaire but evloved a holistic approach l(eading) with body (sharir), organs (Indriyam), mind (Manas) and It is on this unimpeachable scientific foundation, according to the writer, that the science of Ayurveda is based.

Unlike four humours understood by modern system, Ayurveda believed in Tridosha theory (Three doshas). Three doshas are Vata, Pitta and Kapha. It is not easy to describe these concepts in modern terminology.

According to the author, just as all material creation can be classified as belonging predominatly to the Panchamahabhutas, the Doshas are also classified in this way. The author has done well to deal in the early chapters of his book with the basic principles of Ayurveda and the concept of disease, which is the result of imbalance of doshas. Another concept which is essential to understand the basic approach of Ayurveda is Prakriti. Flowing from these basic concepts, the authar had dealt with in logical sequence, concept of mind, concept of immunity, concept of longevity and how the Ritu charya and Dina charya Dircharya pattya ahar all go to make the entire science of Swasthavirta, which is the predominant branch of Ayurveda for perfect health and longevity.

In the later part of his book, the authar has devoted at length to Ayurvedic approach to diagnosis and cure of diseases. Nidana, the concept of diagnosis and Chikitsa, the concept of therapeutics are studied in depth in classies of Ayurveda and Astang Ayurveda deals with almost all branches of medical science, known to the modern system. The author has evidently not dealt with these branches at greater length as separate volumes can be written on each of item. In this book in 'Concept of Ayurveda for perfect Health and Longevity' the emphasis of the author has been obviously on those aspects of Ayurveda, which account for healthy life and longevity. However, these concepts are necessary to be studied, without which the positive aspects of perfect health and longevity cannot be fully appreciated. In this context, the author's lucid explanation of the concept of Panchkarma and its practical application leads special significance to the main purpose and aim of writing this book, namely positive health.

Vaidya Kasture, the author of this book is an eminent scholar of Ayurveda. He has had remarkable experience of pranctical application of Panchkarma, as head of the well-known Maniben Ayurveda Hospital. He has written several books on Ayurveda. He has travelled widely and has demonstrated the Ayurvedic remedies and practical application of Panchkarma to large audiences of professionals and patients in the United States of America. His depth of knowledge, scholastic attainments and scientific bent of mind are reflected in this valuable book.

Inspite of modern scientific discoveries and vast treasure of knowledge available to mankind, and the materialistic comforts created by the use of modern technology, the search for peaceful healthy life still eludes mankind. Tools and techniques are available to study bio-chemical and pathological changes and behaviour. Modern surgery has advanced beyond imagination. New remedies are found and at the same time new diseases appear. It is being recognised that preventive measures are far more important than mere remedial approach. It is this aspect of Ayurveda which the author has eminently put forward in his book.

The author deserves special merit for bringing out this book, firstly as it is written in English to satisfy the curious quest of experts of modern science and the western world particularly who are interested to understand the philosaphy and approach of Ayurveda. Secondly, there have fleeting and fragmented efforts to highlight some aspects of Ayurveda, but the author in this book has comprehensively dealty with not only the philosophical foundation but has explained them with scientific background.

The book written by an eminent expert like Vidya Kasture, will not only be useful to scholars and professionals who practise Ayurveda but will have a wider appeal to all those outside the Ayurvedic world who want to understand the philosophy and concept of Ayurveda for perfect health and longvity.

- V.R. MEHTA

Let me say...

Ayurveda is a great Indian ancient science of life in existing sciences of Health System and now-days every country of the World is interested to search the jems inside this ocean of knowledge. Scientists of this age are very eagerly waiting for alternative remedy for perfect health and longevity. Ayurveda is a science which can direct them in propoer path to unfold health problems with tune of natural environment. Fortunately I happened to travel in U.S.A. Canada, Japan, Switzerland, Philipnes, by the grace of His holiness Maharishi Meheshyogi to deliver lectures on Ayurveda in 1983 to 1985 for 2 years. I have Exchanged my ideas to people, scientists, M.D. Doctors, para medical personals, and many patients who had a great thirst for knowlege of alternative remidies whom I could make understanding of Ayurveda. I spoke not less than 200 meetings in those 2 years and no meeting was full less than 2 to 3 hundred audience. I saw people loved Ayurvedic principles and were very happy to adopt it if available. I was asked hundreds of question in every meeting and was happy to see their pleasant smiling faces of satisfaction after my answers. I know what always plays in the mind of a common man. What are their problems ? and the answers by fundamentals of Ayurveda to these problems, I compiled and presented before you in the form of this book.

I hope this book will be useful to all common people as well as medical Doctors and Ayurvedic Vaidyas as the book contains all aspects of Ayurveda.

Shri Baidyanath Ayurved Bhavan had published my first book **"Ayurvedeeya Panchkarma Vigyan"** a great work done by me which was honoured by pt. Priyavrat Sharma a great Ayurvedic Scholar. by mentioning for revival of panchkarma by me in his book on "Scientific History of Ayurveda" All readers of Ayurveda gave me good respect for that book and this time Baidyanath Bhavan is publishing my another great work in this book "Concept of Ayurveda for perfect health and Longevity." The first book was in Hindi and was used all over India. This book is in English and I am sure that all over world everyone would like to use it. Ayurveda or this book should not be looked as a book of medicine, but it is fundamentaly book on principles of healthy life. It teaches us How to live a long life, strong life, healthy life and happy life. It is said that "there is no difference between no Doctor and a good Doctor." Situation becomes worst when it goes in the hands of wrong Doctor. Let allmighty save us from that situation. Ayurveda describes us how to get coordination of natural Laws with very Simple harmless curative drugs availabe in our surrdondings and the process which root out the Bases of illness.

I am grateful to **H.H. Maharshi Maheshyogi** by whose grace I could get the opportunity to travel many countries and learn the problems and interest of Ayurveda in the people which enabled me to write on this subject. His grace is always a light of spirit in my life. I cannot forget my one of the best friend in U.S.A. **Mrs. Shila Ross** at this occasion, she had not only encouraged me to write on this subject but also helped me to make this book attrative by asking many questions, correcting my language, which made this book interesting, beautiful and more useful.

I am also thankful to **Dr. Richard Averbae** M.D. **Dr. Stuart Rothenberg M.D.** the National Directors of all Maharshi Ayurveda prevention centres in U.S.A. who were my first desciples of Ayurveda in U.S.A. for making facilities and most comfortable arrangements in U.S.A. in my tour and also in Fairfield Iowa where I used to give lectures on Ayurveda and teach them. I am always proud of them, who spread this knowledge afterwards in their country.

I am also thankful to **Shri V.R. Mehta** (Rt. I.A.S.) Vice Chancellar of Gujarat Ayurveda University. Jamnagar, India - for going through all the details of book and writing comprehensive Forward inspite of his busy schedule.

And last but not least - I am very much thankful to **Shri Suresh Sharma,** Managing Director, Shree Baidyanath Ayurved Bhavan Pvt. Ltd. Who immediately accepted to publish this book at very first sight and obliged me to present this embodiment of knowledge before you.

I would be really thankful to you, my Reader Friend If you spare some time for me to go through this book understand it and try to follow it for living long healthy and happy life according to Ayurvedic principles, which may encourage us to create new healthy and happy Global Society.

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24th August 1990

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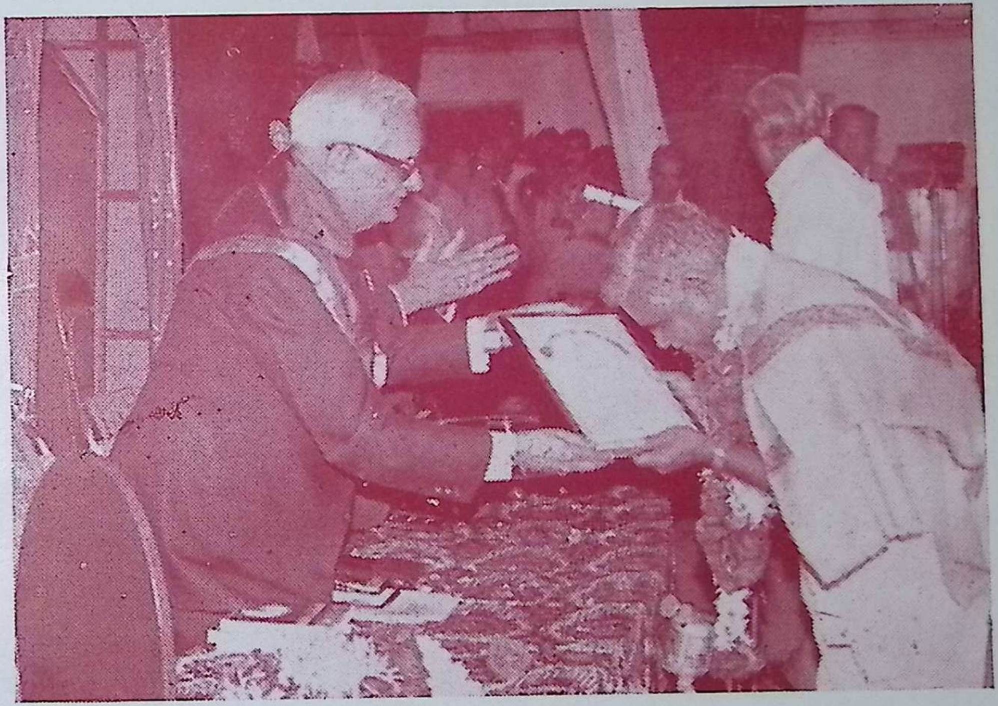


Vaidya H. S. Kasture is beaing honoured by **Shri R. K. Trivedi** the Governer of Gujarat State at the occasion of convocation of Brihat Gujarat Sanskrit Parishad Ahmedabad.

CHAPTER -1

GENERAL INTRODUCTION TO AYURVEDA: WHAT IS AYURVEDA ?

The word 'Ayurved' in Sanskrit consists of two different words, one is 'Ayurh' meaning life and the other is 'Veda' meaning knowledge-knowledge of life. Ayurveda is a science of life, an embodiment of pure knowledge of life. It is not merely a science of medicine which may contain certain chapters on anatomy, physiology, pathology and symptomotology and prescriptions to cure disease. It deals with all aspects of life as it is a science of life.

Charaka Samhita, the oldest classical text in Ayurveda, says the science of Ayurveda means the science in which advantageous and disadvantageous as well as happy and unhappy states of life along with what is good and what is bad for life, how to measure it and life itself are described. There is no time in which the stream of life did not flow. That is why it is very difficult to say how old this science is, but doubtless the sages who created this science observed all aspects of life very minutely and dealt fully with the various aspects of life of all living beings in the world. It is probably the oldest science of medicine which has been written out in such a systematic way and is practised on so large a population in the world.

Vedas are called 'Apourusheya.' That means they are not written by men. They are divine in origin. The term Veda in Sanskrit means "knowledge-sacred knowledge, holy learning."There is no author for it. The terms "Sruti and Smriti" are also applied to Veda; Shruti means what is "heard or revealed" and Smriti means what is "remembered." How long ago it was heard or remembered is not known. The Rishis (Sages) who structured the hymns of the Veda are called "Mantra Drista,"which means they "saw" the mantras in consciousness at the finest level of relative existence. It is described by His Holiness Maharishi Mahesh Yogi that the Vedas are vibrations (Spanda) of Brahman-Avyakta, the creator of the universe. They were felt, experienced and not written or heard. There are six main parts of Vedas--1. Shiksha, science of proper articulation and pronunciation 2. Chandas, the science of prosody 3. Vyakaranam, grammar 4. Niruktam, etymological explanation of difficult Vedic words 5. Jyotisha, astronomy and 6. Kalpa, ritual or ceremony.

Ayurveda is called Upaveda, that means next to Veda, deputy Veda. Since Ayurveda's source is divine, it is considered a divine science. It was practised in India traditionally thousands of years ago even before it came into its present classical written form. There are four Vedas, Rig Veda, Sama Veda, Yajur Veda, and Atharva Veda. There are four Upavedas or deputy Vedas. They are Dhanur Veda, Gandharva Veda, Sthapatya Veda, and Ayurveda. The last one, Ayurveda, is the Upaveda of Atharva Veda.

Atharva Veda deals with different types of herbs, plants, the anatomy and physiology of different organs in the body, the principles of treatment of diseases, etc., found in hymans, Ayurveda organizes all of the Vedas which deal in medical science.

Charaka Samhita, which is supposed to be the oldest text in Ayurveda, actually is the re-editing by Charaka from the collection of Agnivesha Samhita. The author, Agnivesha, was a disciple of the sage Atreya. It is judged by historians to have been written 1000 years B. C. and he is considered the father or founder of all medicine. Sushruta is considered the first surgeon of the world. He lived in 1000 B. C. at the latest and he is the author of Sushrut Śamhita. He is called the father or founder of surgical medicine.

What is Pure Knowledge ?

The Vedas are considered to be the source of pure knowledge in the world. There is a difference between pure and true knowledge. In Sanskrit "Ritam" and "Satyam" are two terms applied to indicate truth. "Ritam" means the truth which is always the truth, that is, pure, absolute, eternal truth. "Satyam" means the truth, which is relative truth, that is, true, but it may change in relation to time and place. The principles of modern medicine are always changing in terms of physics, chemistry, etc. Medicine that was considered very good for certain diseases for the past ten to fifteen years is now considered the wrong medicine upon discovery of side effects that have shown up over that period of time. The science of Ayurveda which is based on knowledge from Veda which is Ritam knowledge, is applicable in the same way and the same method today as it was from the very beginning irrespective of time and place. That is why it is considered not only true knowledge, but pure knowledge of life.

Astanga Ayurveda

The word "Asta" means eight. Ayurveda deals with eight branches of treatment. All these branches were at the top of their development when these were practised in India in ancient times. The kings and emperors used to keep their own physicians and they were honored as "Raja Vaidja" -- physician of the king. Raja Vaidja used to take care of the king in all respects--medicine, food, cloths, advice on daily and seasonal routines, toxins, poisons, medical jurisprudence, surgical affairs, etc. There is historical evidence that transplants of the heart and other organs and the replacement of thigh bones by iron femurs were perfomed very easily on those who were wounded in the wars.

Ayurveda deals with the following eight branches of medicine, based on types of treatments.

1. Kayachikitsa :- The term chikitsa is applied to treatment of diseases. Kayachikitsa in general means internal medicine. These types of diseases are usually treated by oral medicines. Sanskrit scholars have described the term Kaya as meaning the source of sounds in the body, such as the heart which produces the "lub dub" sound by a pumping action and is the central part of the body. In Ayurveda the heart is described as the central place of Chetana or soul, the symbol of life. The medicine which manages to maintain life, therefore, is termed as Kayachikitsa.

Kaya is also called gastric fire (agni). Ayurveda has described Agni, when out of balance, as a chief causitive factor for disease. The treatment which is effective in curing these diseases is called Kayachikitsa. Diseases like fever, diarrhea, dysentery, colitis, coughs, bronchitis, hiccoughs, asthma, tuberculousis, skin diseases, diabetes and other urinary anamolies, heart disease, etc. are included in this branch.

2. Shalakyachikitsa :- Diseases which are found above the clavicular region and usually treated with the help of steel instruments (shalaka) are called shalakyam. Diseases of the head, ear, eye, mouth, tongue, nose, throat, neck etc. and their treatment are included in this branch.

3. Shalyachikitsa :- Shalyam means foreign body, such as wooden stick, stone, dust, sand, iron or metals, bones, nails etc. which may cause acute or chronic diseases. They require surgical interference and are treated by using steel instruments (shastra) and equipment (yantra), and alkalies (kshara), a term applied by Sushutra, for local burning and healing therapy, cauetrization (Agni Karma) and incisions (Chedana and Bhedana).

4. Vishagaravairodhika chikitsa :- Visha means poisons which may cause acute, fatal disease and gara means poisons which may cause effects after some time. Vairodhikam means the combination of incompatible drugs--all these are toxic substances in the body. The branch which deals with the treatment of such diseases is called - vishagaravairodika chikitsa.

5. *Bhutavidya* :- The term bhuta is applied to rakshasa, deva, asur, gandarva, yaksha, pitara, pishaucha, naga, graha, etc. which are supernatural elements and may cause diseases in which there is no logical causative factor to be easily deduced. The treatment is by Shanti Karma, meditation, etc., and this is described in this branch. There are some mantras and procedures of sacred fire (homa) by which the anger of these supernatural elements is subsided, called Shantikarma. Shanti means to subside, to pacify. Karma means the action, process.

6. *Koumarbhratya* :- Koumar means infants and children. The diseases of childern and their treatments (pediatrics) are included in this branch.

7. *Rasayanchikitsa* :- The treatment which includes the prevention of old age, the strengthening of the teeth, muscular activity, strengthening of all sensory activities, prevention of wrinkles (Valies), gray hair (Palita), baldness (Khalitya) is called Rasayana. It also prescribes for the reversal of aging and creates immunity for disease.

8. *Vajeekaranam* :- Diseases and weakness in the seminal fluid, sperm and ovum and genital organs which may cause impotency in the sexual act and the loss of reproductive faculty or defective reproduction and its treatment are including in Vajeekaram branch.

Charaka's text has also described another ten sections or branches in the science of life. These are ten types of subjective divisions of the knowledge.

1. *Shareer* - The body, which is described as a combination of five basic elements of matter and their products (anatomy and physiology)

2. *Vritti* - Food, which can be described as edible, potable, lickable and chewable, etc. and the effects of good and bad food, balanced diet, etc. (dietetics)

3. *Hetu* - The factors of disease, their effects and methods of prevention (etiology and pathology)

4. *Vyadhi* - Diseases, their manifestations, signs, and symptoms. (symptomotology)

5. *Karma* - means therapeutics.

6. *Karya* - Karya means objective and in this sense the objective is health. Maintenance of health is Karyam.

7. *Kala* - Kala means time. This refers to diseases based on the time factor, the age factor, such as childhood, youth, old age, etc. Daily routines and seasonal routines are discussed in the section.

8. *Karta* - This secion refers to the doer, the physician himself, who is responsible for all management. His duties, rules, and regulations, ethics binding him, guidelines of his profession are outlined in this section. (medical ethics)

9. *Karana* - This section outlines both the good and the bad properties of medicines, the regulations for their use, etc. (for drugs or medicines).

10. *Vidhivinischaya* - Pharmacy and pharmacology are described in this section.

As you can see, the science of Ayurveda has described a vast field with a great territory of influence and was practised, in its original way, to include all fields of life.

The origin of Charaka Samhita

Charaka Samhita is the oldest treatise on Ayurveda. Charaka was a great sage who re-edited a previous text no longer extent. The first chapter of Charaka Samhita describes the origins of Ayurveda. It says that Lord Bramha, the god of the creation of the universe, who possessed the whole knowledge of Ayurveda was able to pass it on to Prajapati one of his own executives. Prajapati passed on this knowledge to Aswinikumar. They were twin brother physicians to god. Lord Indra, who was the king of all gods, got this knowledge from the Ashwinikumar and the sage Baradwaja got it from Indra. Baradwaja brought it to earth and and passed it on to various other disciples. The sage Atreya was one of his disciples who then passed it to other disciples. Agnivesha, Bhelas, Jatu Karna, Parashara, Harita, and Kshar pani, all of whom were great sages. Each wrote his own Samhita (text book on Ayurveda) later on. Agnivesha Samhita was the most comprehensive, the most completely balanced. It was most appreciated by his guru Atreya and all people. This same text was edited by Charaka later on. It is available now as Charaka Samhita. There are some scholars of history who say that Atreya was the sage who got the knowledge directly from Lord Indra and that he was not a disciple of Baradwaja. Others say that Baradwaja and sage Atreya are two names for the same person. At any rate, the sage Atreya is quoted all the re-edited classics of Ayurveda as founder of this science. No other classical books are available today whether written by Baradwaja, Atreya, or Agnivesha.

Evolution of Ayurveda

BRAMHA (God of Creation)

|

DAKSHA PRAJAPATI
(Lord of all creature)

|

ASWINI KUMAR
Two brothers - Physicians of God

|

INDRA - Lord of all Gods.

DHANWANTRI
(Mainly Surgery)

Sushruta Samhita

Divodasa

Sushruta
Upadhenava
Vaitarana
Aurabhara
Poushakalavata
Karavirya
Gopura Rakshita
Bhoja etc.
are the main
Authors on their
subject.

BHARADWAJA
(Mainly Medicine)
Charaka Samhita

Atreya Punarvasu

Agnivesha
Bheda
Jatukarna
Parashara
Harita
Kiharpani
Jeevaka
etc. are the
main Authors
on their subject.

KASHYAPA
(Mainly Pediatries
and obstaticles
kashyapa Samhita

Vasista
Bhrigu

Atri
etc. are
the main
Authors of on
their sub.

The scheme of Charaka Samhita

Charaka Samhita is mainly written in eight parts called Sthanas. Eight sthanas are eight portions of text. Each portion contains a certain number of chapters. Total no. of chapters in Charaka Samhita are 120 and total no. of verses (Slokas) are 12000. There are eight branches of treatment and there are actually ten types of subjective divisions in Ayurveda. The eight sthanas are the structural arrangement of the book as follows :

1. *Sutra Sthana* - Fundamental principles of Ayurveda
2. *Nidana Sthana* - Diagnosis of disease
3. *Vimana Sthana* - Measuring etiological and pathological factors.
4. *Shareer Sthana* - Anatomy and physiology
5. *Indriya Sthana* - Specific signs and symptoms which are called arista – indicative of lifespan and fatality of disease or degree of fatality of disease
6. *Chikitsa Sthana* - Treatment
7. *Kalpa Sthana* - Specific combinations and preparations
8. *Siddhi Sthana* - Successful therapeutics

I. Sutra Sthana :- Sutra means principle. All fundamental principles are described in this part containing 30 chapters. There are seven subdivisions called Chatuska. They are grouped in four chapters or a quadruplet. They are as follows.

1. Bheshaja Chatuska :- These chapters are on drugs or medicines. The first chapter of this quadruplet is named Dirghamjeeveetiyam meaning longevity. The second chapter is Apamarga Tanduleeya, that means seeds of Achyranthes Aspera Linn (herb). The third chapter is Aragvadheeya, which means its subject is cassia fistula (herb). The fourth chapter is Shad virechana shatashriteeya, which is the 600 purgatives.

2. Swastha Chastuska :- This quadruplet begins with chapter five which is Matrashiteeya meaning quantity of diet. The sixth chapter is Tasyashiteeya meaning about one's quality of diet. The seventh chapter is Na vegan dharaniyam meaning the nonsuppression of urges. The eighth is Indriyopakramaniyam meaning the description of sense organs. All four of these chapters deal with the general principles of health.

3. Nirdesh Chatuska :- In this quadruplet the ninth chapter is named Khuddaka Chatuspada which means the lesser quadruplet. It deals with the minor four aspects of therapeutics and contains general directions for physicians on medicines. The tenth chapter is Mahachatushpada, the greater quadruplet. It deals with the four major aspects of therapeutics. The elevenths chapter is Tisrasheneya meaning the three basic desires of life. The twelfth chapter is the Vata kalakaleeya which means the merits and demerits of Vata.(See later chapters on Vata and the three doshas.)

4. Kalpana Chatuska :- This is the quadruplet on preparations. There are four chapters in this group. Chapter 13 is Sneha - unction. The 14th Chapter is on Sweda--fomentation. The 15th chapter is on Upakalpaneeyam--arrangement of equipment. The 16th chapter is on Chikitsa Prabhateeya-all about well-equipped physicians. This chapter deals with the duties of qualified physicians. He observes carefully all signs and symptoms, prescribes proper purification theraputics, observes their indications and complications, and manages treatment.

5. Roga Chatuska :- This quadruplet is on disease. The 17th chapter is named Keeyanta Shiraseeya, meaning the diseases of the head. The 18th chapter is Trishoteeyam, that is three types of swelling. The 19th chapter is Astodaryeem, meaning the eight types of abdominal diseases. The 20th chapter is maha Rogadhyaya, meaning major disorders.

6. *Yojana Chatuska* :- This is the quadruplet on planning. The 21st chapter is Astou Nindeetiyam, meaning the eight despicables. Chapter 22 is Langhan Brihaniyam, meaning weight reducing and weight gaining therapies. Chapter 23 is Santarpaneeyan, meaning refreshing therapies. The 24th chapter is Vidhi Shonitiyam, meaning properly formed blood.

7. *Annapana Chatuska* :- This quadruplet is on diet and drugs. The 25th chapter is Yajja Purushiya, which means about the origin of the person--evolution. The 26th chapter is Atreya Bhadra Kaphyeeya. This is about the discussion among Atreya and Badrakaphy, etc. (the sages) about Rasa (types of tastes). The 27th chapter is about Annapana Vidhi, the types of food and drinks etc. The 28th chapter is about Vividhashitpiteeyam, various types of food.

In this way the first 28 chapters are described in Charaka Samhita Sutrasthana. The 29th chapter is named Dasha Pranayataneeya, meaning ten seats of vital breaths. And the 30th chapter is on Arthe Dash Maha muleeyam, meaning ten heart-rooted vessels.

Sutrasthana is structured in such a way that it looks like the essence of the whole Charaka Samhita. Every important portion of each section is grounded here to form a base for a physician. A physician must know everything quickly about the body, the vital parts, the Tridosha, the panchmahutis, drugs, the action of drugs, diet, health concepts, concepts of disease, concepts of treatment, and concepts of basic Addhyatma. Sutra Sthana contains all this in a nutshell.

II. Nidana Sthana.

Nidana means the diagnosis of diseases. Etiology and pathology, including signs and symptoms of diseases, are included under the title of Nidana in general. As a matter of fact the term Nidan is used for causative factor, but the division in which all the above factors are described in Charaka Samhita is called Nidansthana. It contains eight chapters.

They are :

1. Jwara Nidanam - fever.
2. Rakta Pitta - internal hemorrhage..
3. Gulma - specific disease which generally takes place in the abdomem.
4. Prameha - urinary anomolies, also related to metabolic functions.
5. Kusta - skin diseases.
6. Shosha - pthysis.
7. Unmada - insanity.
8. Apasmar - epilepsy.

The above diseases are dscribed here according to etiology, pathology, signs and symptoms, and principles of treatment. The remaining diseases are described in Chikitsa Sthana.

III. Vimanasthana

Viman Sthana is the specialty of Charaka. Vimana means special measures regarding Dosha, Dushya, Desha, the basic factors of Ayurveda which are important in understanding Ayurvedic physiology, pathology, and treatment. These are eight chapters in Vimana Sthana. They are as follows.

1. Rasa viman - Rasa means tastes - madhur (sweet), amla (sour), lavana (saline), katu

SCHEME OF CHARAKA SAMHITA

STHANAS - SECTION

8

Sutra (Fundamentals)	Nidan Diagnosis of Disease	Vimana Connetive Factors in Pathology	Shareer Anatomy and Physiology	Indriya Sign's and Symptoms of life span and Forth comming Death.	Chikitsa Theraputics	Kalpa Pharma cuticals prepartions Factors.	Siddhi Success obtaining Bases

Adhyas - Chapters

30	8	8	8	12	30	12	12

120

Departments 8 ANGA

Kaya Chikitsa general Medicine	Shalya Apahartrika Surgery	Shalakya Treatment of above Clavicular Diseases	Vishgara Vairodhika Prashamana Toxicology	Bhuta vidya Bacteriology Procology super natural elements.	Koumar Bhrityam Pediatrics and Mother care	Rasayana Tissue Promoting therapy	Vajee Karana Aphrodisiacs

Subjects 10 Prakaranani

Shareer Anatomy and Physilogy	Vritli Diet and Regimen	Hetu Etilogy & Patholoy	Vyadhi Diseases	Karma Therap utics	Karya Purpose	Kala Time	Karta Physician	Karana Medicines & Drugs	Vidhivinis haya Pharmacy & Pharmaco-logy

Slokas Verses

Twelve thousand

12000

(pungent), tikta (bitter), and kashaya (astringent). These are the six tastes accroding to Ayurveda. Their action on Tridosha and other general principles are introduced in this chapter.

2. Trividhakukshiya - This means three types of compartments in the belly for diet, for normal functioning.

3. Janapadodhwansa - This chapter is on epidemic diseases. It deals with general causes and methods of treatment of epidemic diseases.

4. Trividha roga vishesha vijnaniya - These are the three means of diagnosis.

5. Shroto vimanan - The term srotas is applied in Ayurveda to all minute or gross pores or channels of the body. This chapter deals with all the channels, their control mechanisms, their diseases, and their treatment in brief.

6. Vyadhita Rupeeyam - This is the classification of diseases.

7. Rogabhishagjiteeyam - This chapter is on the types of patients and the treatment of diseases. This chapter contains many other general principles regarding debates, seminars, discussions and examinations of a patient.

IV. Shareersthanam

Shareer means body. The description of anatomy and physiology including the subtle physiology about avyakta, the unmanifest, is given in this section. It contains eight chapters as follows.

1. Katidha Purushiya - It deals with the kinds of Purusha (men) and evolution, the functions of the mind, intellect, memory, etc.

2. Atulya Gotriya - means dissimilar clan. These are the principles regarding marriage and the sexual act of the married couple.

3. Khuddika Garbhavakranti - This is the lesser chapter on development of the foetus.

4. Mahati Garbhavakranti - This is the major chapter on development of the foetus.

5. Purusha Vichaya - This chapter deals with the similarity of the universe and the individual body.

6. Shareer Vichaya - This section deals with the principles of development of the body.

7. Shareer Samkhya - This deals with enumeration of the parts of body.

8. Jati Sutriya - This deals with the management of labor (delivery), nursing of children, etc.

V. Indriya Sthana

Indriya Sthana is also one of the most specific sections of Ayurvedic science. Indriya means the signs and symptoms which are fatal and indicative of death. There are 12 chapters in this section dealing with this type of subject. They are

1. Varna Swareeya - The fatal signs and symptoms pertaining to complexion and voice.

2. Puspitakam - signs and symptoms (The term puspita means "flowered person". It means that if a physican gets a good then a bad smell alternately from the body of a patient, the patient is called flowered and that type of smell is called a fatal sign, indicative of death. Good smells are like sandalwood, honey, various flowers, and bad smells are like urine, faeces, corpses, etc.)

3. Parimarshaniya - palpatory signs and symptoms.

4. Indriyanika - pertaining to sense organs.

5. Poorvarupiyandriyam - signs and symptoms of the onset of disease (prodromal signs)

6. Katamanishareeram - pertaining to the characteristics of the disease.
7. Pannarupiyam - pertaining to distorted images.
8. Avak Shirasiyam - pertaining to inverted images.
9. Yasya Shava Nimittam - pertaining to discoloration.
10. Sadyo Maraneeyam - pertaining to impending, immediate death.
11. Anujyoti Indriyam - signs and syptoms like minute spots.
12. Gomaya Churniyam - signs and symptoms like cow dung powder (Gomaya means cow dung. This chapter starts from the first sign, that is, if cow dung-like powder appears on the forehead of a patient, he will not survive more than a month. The starting of the sloka or phase in Sanskrit is Gomaya churniyam" and the chapter is named for Gomaya churneeyam.)

VI. Chikitsa Sthana

Chikitsa Sthana means section in which therapeutics are described.This is a most important section of Charaka. It is said that Charaka is at his best in Chikitsa-that is in dealing with treatment. This part contains 30 chapters. The first two chapters are called Rasayana and Vajeekarana. Rasanaya means the treatment which promotes the health of all tissues. And Vajeekarana means aphrodisiac. Each of these chapters contains four subsections and various medicines are described. The remaining 28 chapters contain the discription of disease based on signs, symptoms, etiology, pathology, and treatment. The important diseases are described in separate independent chapters and many times groups are as follows :-

1. Rasayana - the treatment which is called Promotive
2. Vajeekaran - the treatment which is called Aphrodisiac
3. Jwara - fever
4. Raktapitta - internal hemorrhage
5. Gulama - specific abdominal diseases
6. Prameha - urinary anomolies also related to the metabolic system
7. Kusta - skin diseases including leprosy
8. Rajayakshma - tuberculosis
9. Unmada - insanity
10. Apasmara - epilepsy
11. Kshata ksheena - wounds in the chest and wasting diseases
12. Shavathu - edema
13. Udar - abdominal diseases
14. Arsha - piles - Haemorrhoids
15. Grahani - colitis or intestinal disorders
16. Pandu - anemia
17. Hikka - Swasa - hiccough and dyspnoea (asthma)
18. Kasa - cough
19. Atisara - diarrhea
20. Chardi - vomiting
21. Visarpa - erysipelas - an acute infectious disease due to streptococcus pyogenes, characerized by a spreading inflamation of the skin and subcutaneous tissue.
22. Trisna - polydipsia or excessive thirst
23. Visha - poisoning
24. Madatyaya - alcoholism
25. Dwinvraniya - two types of wounds
26. Trimarmiya - disorders of three vital centers of the body
27. Urustambha - stiffness in thighs
28. Vata vyadhi - disorders of Vata
29. Vatasonita - a condition similar to gout
30. Yoni vyapada - diseases of the female gential tract

VII. Kalpa Sthana

Kalpa means pharmaceutical preparations of medicines. This section contains 12 chapters. There is one per drug. The first six describe drugs which are emetics in their action and the next six describe drugs which are purgative. Other pharmaceutical drugs are not described in Kalpa Sthana. These 12 chapters are given over to the pharmaceutical preparations used in rejuvenation and purification (Panchakarma) therapies only.

1. Madan Kalpa - preparations of randia dumatorum
2. Jimuta kalpa - preparations of luffa echinata
3. Ikshwaku Kalpa - preparations of Legneria Siceraria
4. Dhamargava Kalpa - preparations of Luffa cylindrica
5. Kutaja Kalpa - preparations of molarhena antidyscenterica
6. Kritavedhana Kalpa - preparations of Luffa Acutungula The above six drugs are emetics and 255 preparations are described in total which are uesd as emetics.
7. Shama Trivrat - operculina turpethum
8. Chaturangulam - Cassia Fistula
9. Tilvaka - symbolcon Rasemosa
10. Sudha (or mahavraksha) - Euphorbia Neriifolia
11. Saptala - Shakhini - Acacia Concinna and Caneora decussata
12. Danti - Dravanti - Baliospermum montanum and Jatropha Glandrulifera

These last six chapters are on purgatives and they deal with 245 preparations of purgatives.

VIII. Siddhi Sthana

Siddhi means to achieve, to accomplish. In this section, Charaka has dealt with the very important methodology of purification therapies called Panchkarma in Ayurveda. It is based on Vamana (emesis or vomiting), Virechana (purgative), niruhabasti (rectal administrations of the medicines which are eliminative), Anuvasana - Basti (rectal administration of herbal oils, which are nutritive) and Nasya (nasal administration of nutritive and purgative substances. These therapies are very effective for longevity and the development of refined phsiology which leads to enhanced abilities of the nervous system such as levitation, hence this part is called Siddhi Sthana. It contains 12 chapters. They are as follows.

1. Kalpana Siddhi - All panchakarmas are explained in this chapter in brief.
2. Panchakarmiya Siddhi - indications and contra-indications of emesis, purgative, rectal administrations and nasal administrations are described in this chapter.
3. Basti Sutriya - All principles regarding Basti, that is to say, rectal administration, have been described in this chapter.
4. Sneha Vyapadiki Siddhi - Sneha Basti means the administration of oil preparations through the rectum, the method, complications and their treatments are discussed in this chapter.
5. Netra Basti Vyapat Siddhi - The instruments used for Basti is called Basti Netra. It is attached to the enema syringe. In olden times Basti Putaka the bladder of an animal, was used to pump the fluid. Their good qualities and bad qualities and complications are mentioned in this chapter.
6. Vaman Virechana Vyapat Siddhi - Complications during emesis and purgative therapy and treatment are described in this chapter.

7. Basti Vyapat Siddhi - Complications of the eliminative type of rectal administration and its management are described in this chapter.

8. Prasrat Yogiki Siddhi - Specific types of very effective Basti preparations are described in this chapter.

9. Trimarmiya Siddhi - Management of the damage to the three vital centers of the body is described in this chapter.

10. Basti Siddhi - Very effective basties are described accroding to specific diseases in this chapter.

11. Phala Matra Siddhi - A discussion among sages regarding different mediums used in Panchakarma is contained in this chapter.

12. Uttar Bati Siddhi - Uttar Basti - means the administration of medicine through urinary bladder and uterus in the diseases of the urinary tract and female genital tract. The effective Basties are described in this chapter.

Names of the Main commentators of charaka Samhita.

1. Bhattariharichandra
2. Ishana deva
3. Vapya chandra
4. Bakula
5. Bhima Danta
6. Bhirhaka Ishwara Sena
7. Jina Dasa
8. Swami Kumara
9. Jajjata
10. Gunakara
11. Naradatta
12. Chandrikakara
13. Bhasa Dutta
14. Swami Dasa
15. Ashadha Varma
16. Bhramha Deva
17. Ksheer swami Deva
18. Saindhava
19. Parihara Vartikakara
20. Angiri
21. Acharya Himadatta
22. Vairhnava
23. Paita Maha
24. Acharya ChellaDeva
25. Gada Dhara
26. Charapani
27. Kartika
28. Shdhira
29. Shivdasa
30. Gangahara
31. Yogindra Natha Sena
32. Nrasimha Kariraja

well edited books of Charaka Samhita

1. Charaka Smahita by Acharya Yadavaji Trikamji
(Only sanskrit\Chakrapani)
2. By - Gorakhnath Chaturvedi & Gangasahai Pandey (Hindi) and Original Sanskrit
3. By Pt. Priyavrita Sharma - Original Sanskrit with English Commentary
4. By - Bhagwandas R. K. Sharma
Original Sanskrit, English translation with Chakrapani points.
5. By Gangadhara commentary - Jalpa Kalpa Taru. Original test and Sanskrit Comentary

Sushruta Samhita is another important classical book, written by Sushruta. Mainly the text describes surgery in Ayurveda. This book also has an almostymmetrical structural arrangement like Charaka Samhita containing sthanas (sections), etc., totalling 120 chapters plus 66 chapters as "uttartantra" (remaining parts or appendix). Astanga Hridays is the third classical book written by Vagbhatta in about the fourth century A.D. It contains 120 chapters like Charaka Samhita with some changes in textual descriptions. These three classical books are called "Brihat Trayee" which means three great books on Ayurveda.

"Madhav Nidana" is a book written on diagnosis of diseases by Madhav, "Bhava Prakash Samhita" was written by Bhava Mishra, and "Sharangdhar Samhita" was written by Sharangadhar. These three books are called "Laghu Tryee," three small books on Ayurveda.

The greatness or smallness of the books is not in their pages but in their originality and importance.

There are many No. of Holly Sages (Maharshis) appeared at the time of Atreya and Agnivesta who has more or less founding contribution towards Ayurveda. Some names are given below.

Holy Founding Sages of Ayurveda

1 Bharadwaja
2 Atryeya Punarvasu.
3 Kashyapa
4 Angira
5 Jamadagni
6 Vasista
7 Bhrigu
8 Goutama
9 Sankhya
10 Pulastya
11 Narada
12 Asita
13 Agastya
14 Vamadeva
15 Markendeya
16 Ashwalayara
17 Parikshita
18 Bhikshu Atreya
19 Bhargava
20 Kapistila
21 Vishwamitra
22 Ashma Ratha
23 Chyavana
24 Abhijita
25 Gargya
26 Shanditya
27 Kowndirya
28 Varkshi
29 Deval
30 Galava
31 Baijavapi
32 Kushika
33 Badarayana
34 Bakisha
35 Sharaloma
36 Kapya
37 Katyayana
38 Kankayana
39 Kaikesheya
40 Dhoumya
41 Marichi
42 Sharakaraksh
43 Hiranyaksha
44 Lokaksha
45 Paingi
46 Shounaka
47 Maitreya
48 Maimatayani
49 Vaikhanasa
50 Valakhilya

(From Charaka Samhita)

CHAPTER - 2

AYU AND HEALTHY AYU

What is Ayu ? (life)

We have seen that Ayurveda is a Science of life (Ayu). What is life according to Ayurveda ?

"Life" is defined as: the conjunction of Atman (soul or being) with body, sense organs and mind. The body (shareer), and sense organs (indriyas) and mind (satva) are actually inactive, until Atma is combined with these three factors. Then it is called: life." Atman or Being is the master and the other three are his servants. The servants have no activity without their master. The Atma is also called Dhari, which means Holder. It holds and supports the body, mind, and sense organs, disallowing deterioration. Body, mind and being are also called Tripoid (Tridandi), that which has a triple support, of life, which is a main seat for all universal life.

What is life according to His Holiness Maharishi Mahesh Yogi? He says that life is a stream of eternal Being, a flow of existence, intelligence, creativity, purity and bliss. It is an unbounded ocean of Being.

According to Maharishi, Mahesh Yogi life has three aspects: outer, inner, and Transcendental. The outer aspect of life is the body; the inner aspect is the subjective aspect of the personality which is connected with the process of experience and activity; and the transcendental aspect is Being. The nature of life can be explained by the example of a tree. Trunk, branches, leaves, flowers, fruits, together with the inner roots constitute the whole life of a tree. But the roots are dependent on nourishment by sap that comes form the area outside the roots themselves. It is transcendental in nature.

In the same way, life requires body, sense organs, and mind to perform the flow of our existence. But it is not these things alone which maintain life. It is Atman or Self which is transcendental in nature and comes form outside life like the sap, to combine with them. Then only does life begin. Atma or Self is also called "chetana" in Ayurveda. Chetana describes the relationship of consciousness to the other three components. The word Chetana in Sanskrit literature also means animate, alive, living, sentient, feeling, soul, mind, supreme soul, consciousness, understanding, intelligence, life, vitality, wisdom, and reflection. Chetana is not possible without the conjuction of Atman with these three factors.

What is healthy life ?

According to Ayurveda the definition of health is very ideal and well elaborated. The theories of Ayurveda are based on Dosha, Dhatu, Mala, Agni, etc., principles which we are going to explain in later chapters. Ayurveda defines perfect health as follows : (1) Balanced state of the doshas (Vata, Pitta, and Kapha are three doshas in the body which are responsible for normal physiology when they are in balance, and pathology when they are in imbalance or vitiated.) (2) Balanced function of Agni (Agni means fire). There are 13 types: 1 digestive, 7 tissue fires, and 5 fires called Maha Bhuta fire or five basic elements fire. (3) All Dhatus (tissues) in balance, (4) Impurities are eliminated, and (5) Sense organs, mind and Atma (Self) in blissful condition. The concept of Dosha, Agni, Dhatu, etc., will be discussed later on.

What is the principle of perfect health according to His Holiness Maharishi Mahesh Yogi ?

Life has four different components: Being, mind, body and surroundings. Healthy Being, healthy mind, healthy body, and healthy surroundings together with healthy coordination between Being and mind, between mind and body and between body and surroundings is called perfect state of health.

What does it mean? It means that if a physician thinks only about the surroundings or external factors, he will never achieve perfect health for his patient. He should not depend only on outer factors, but he has to consider the source of health based on the inner factor which is transcendental in nature. Ayurveda has always recognized the transcendental value as a factor in health and the role of Atma or Being is given great importance in the treatment of the individual as a whole.

The Principle of Evolution According to Ayurveda

Ayurveda has described evolution in the following way.

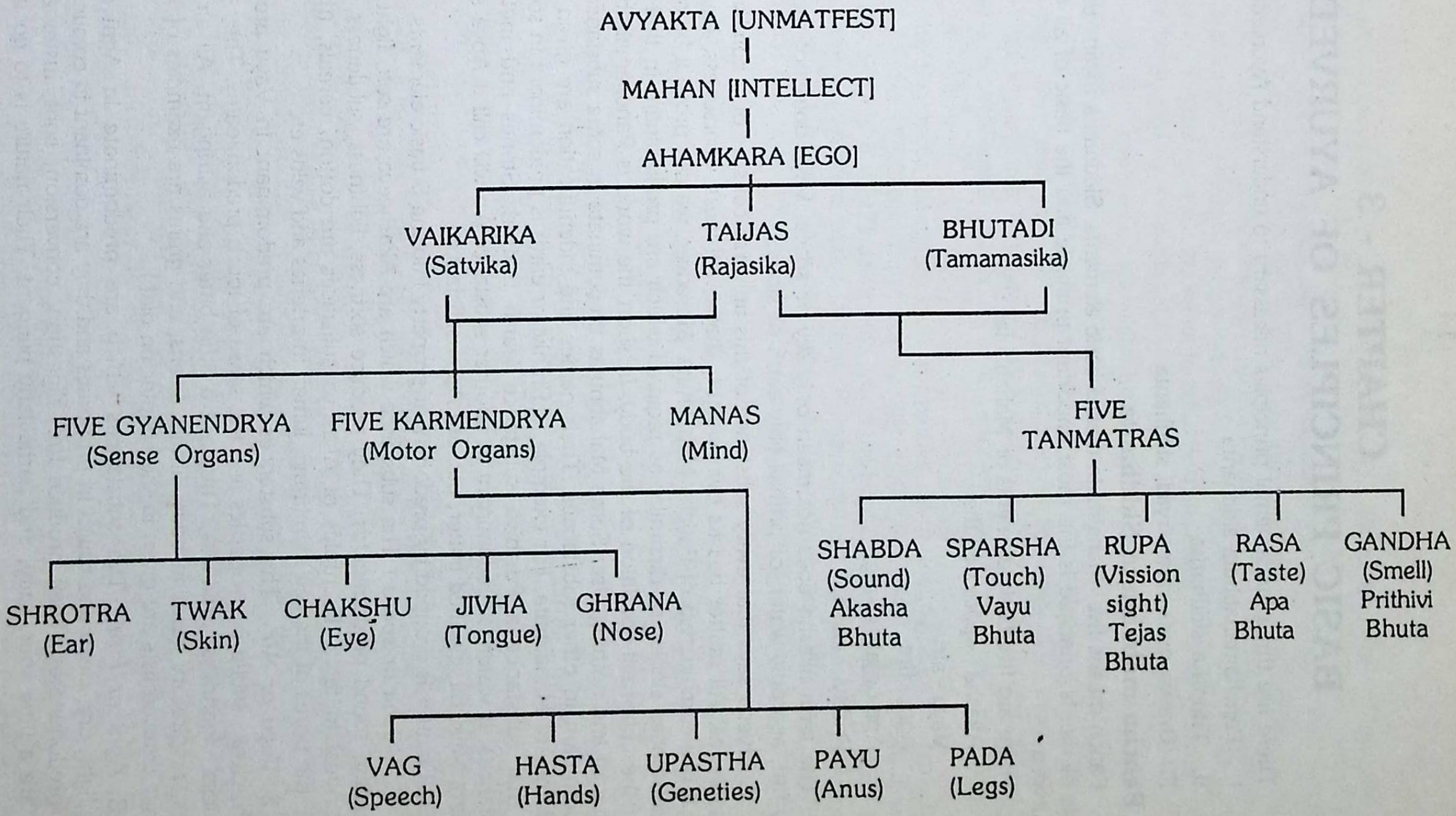
In the beginning there was only "Avyakta" which means "unmanifest"and it contained the three principles that uphold existence: Satva (creation), Rajas (maintenance), and Tamas (dissolution). There is no first cause for the origin of Avyakta. It is eternal. It is the cause of all manifest creation. Avyakta (unmanifest) starts to manifest and Mahat (or Intellect) is born. Intellect is also Trigunatmaka, meaning possessing the qualities of Satva, Rajas, and Tamas. From Mahat (Intellect), Ahamkara or (Ego), which is also Trigunatmaka,arises. Ahamkara or Ego is of three types: Satvika, Rajasika, and Tamasika (also known as Vaikarika, Taijas and Bhutadi). From Vaikarika and Taijas Ahamkara, eleven organs-five sense and five motor organs and the mind are produced. The Gyanendriya (sense organs)are : Srotra (ears), Twag (organs of touch), Chakshu (eyes), Jihva (organs of taste), and Nasa (nose). The Karma Indriya (motor organs) are Vag (speech), Hasta (hands), Pada (feet), Upastha (genitals), and Payu (anus). Mind is called Ubhayendriya (mixed organ). From Bhutadi and Taijas Ahamkara five Tanmatra arise. They are Shabda Tanmatra (sound), Sparsha Tanmatra (touch), Rupa Tanmatra (sight or vision), Rasa Tanmatra (taste) and Gandha Tanmatra (smell). From them five Mahabhutas (five basic elements) originate. They are Akasha (space), Vayu (air), Agni (fire), Apa (water) and Prithivi (earth).

In this way 24 priniciples are described which taken together are called "Purusha" in Ayurveda.

24 tatva :	1. Avyakta (unmanifest)	
	2. Mahan (intellect)	
	3. Ahamkara (3 types-Satva + Rajas + Tamas)	
(ego)	4. 11 Indriya (senses)	3 + 11 = 14
	5. Tanmatra	14 + 5 = 19
	6. 5 Mahabhuta	19 + 5 = 24

In this way the whole of the universe, or all creation, arises according to Ayurveda. Everything in this universe therefore is Trigunatmaka (made of three gunas) and Panchamahabhutamaka (made of five basic elements).

EVOLUTION OF UNIVERSE


AVYAKTA [UNMATFEST]
MAHAN [INTELLECT]
AHAMKARA [EGO]
VAIKARIKA (Satvika)
TAIJAS (Rajasika)
BHUTADI (Tamamasika)
FIVE GYANENDRYA (Sense Organs)
FIVE KARMENDRYA (Motor Organs)
MANAS (Mind)
FIVE TANMATRAS
SHROTRA (Ear)
TWAK (Skin)
CHAKSHU (Eye)
JIVHA (Tongue)
GHRANA (Nose)
SHABDA (Sound) Akasha Bhuta
SPARSHA (Touch) Vayu Bhuta
RUPA (Vission sight) Tejas Bhuta
RASA (Taste) Apa Bhuta
GANDHA (Smell) Prithivi Bhuta
VAG (Speech)
HASTA (Hands)
UPASTHA (Geneties)
PAYU (Anus)
PADA (Legs)

CHAPTER - 3
BASIC PRINCIPLES OF AYURVEDA

There are three fundamental principles necessary to understand Ayurveda.

I. Panchamahabhuta siddhanta
II. Tridosha siddhanta
III. Dravya guna rasa viryadi siddhanta

I. Pancha mahabhuta Siddhanta

Panch means five. Mahabhuta means basic elements. Siddhanta means principles. The five basic elements principle is the most important principle and the basic of all other concepts of Ayurveda.

There are five basic elements or Mahabhutas :

Akasha - space or Ether
Vayu - air
Agni - fire
Apa or jala - water
Prithivi - earth

The term akasha does not mean only sky or space. Vayu does not mean only air, agni only fire, apa only water, or prithivi only earth or stone.

Ayurveda says that every substance of this universe consists of a combination of the five mahabhutas. All matter has its own weight, shape, lightness, coarseness, liquidity, etc. In this way it is a combination of Pancha Mahabhuta. Moreover, we can prove it by clinical application of substances similar or dissimilar as required which are predominant in that bhuta which will treat the abnormal condition of the body. In short the world is Panchamahabhutika (five basic elements) and nothing else. Some Mahabhutas predominate in some substances and others are predominant in other sabstances. Their names and indentification are given according to the predominant Mahabhuta. For example, if Prithivi or earth is predominant in some substance we call that substance a Parthiva substance (earth matter). Stones and metals are Parthiva substances. If water is predominant in another substance we will call it Apya substance (watery matter). Milk, oil, clarified butter, etc. are Apya substances.

All matter is grouped by predominant property into the 5 basic elements.

1. *Akasha or space :* The substance which are Akasheeya are soft, light, subtle, smooth, in quality; sound predominates. They produce softness, lightness, subtleness, space. They are unmanifest in taste. Examples of Akashya substaces are cotton, cereals, (fried and popped corn), the pores of the cell membrane, lumen in arteries and veins etc.

2. *Vayu or Air :* The substances which are predominant in Vayu are-light, cold, dry, rough, clean, subtle in properties and the sense of touch predominates. They produce dryness, lightness, cleanness, tiredness, They are a little bitter and astringent. All air constituents, all gasses, respiratory gases in body, lentils, beans, and grams are examples of Vayu substances. (Further detailed lists are given in the chapter on diet.)

3. *Agni or Fire :* The substances which are predominate in Agni are hot, sharp, subtle,light, dry, clean and rough in properties and they are dominant in colour and the sense of sight predominates. They produce fire, digestion, conversion, light, luster and complexion. They are a little sour, salty, and particularly pungent. Their nature is to go upward, meaning

that they tend to act in the upper part of the body, like heart, lungs, and brain. They also may cause vomiting. Examples of fiery substances are fire, light, electricity, black pepper, red pepper, some pungent spices, digestive enzymes, digestive juices, blood, etc.

4. *Apa-Jala or Water :* The substances which are predominant in Apa are liquid, heavy, unctuous, cold, dull, soft, slimy and dense in properties and the sense of taste predominates. They produce unctuosness, pleasantness, moisture/dampness, binding, oozing. They taste predominantly sweet, for example water, sweet juices, oil, milk, ghee, all liquids, and unctuous substances; in the body, plasma, protoplasm, cytoplasm.

5. *Prithvi or Earth :* The substances which are predominant in Prithvi are gross, dense, dull, stable, heavy, hard, clean, rough, in properties. The sense of smell predominates. They produce stability, strength, nutrition, bulk, heaviness, and their natural tendency is to go downwards, meaning they tend to act in the lower part of the body. For example, in the intestine they act as a purgative , in kidneys as a diuretic. They are a little astringent and particularly sweet in taste. Stones, metals, minerals, muscles, bones, etc., are the examples of Parthiva substances.

These are the five basic elements, their properties, their effects, and their means of indentification. Ayurveda states that the universe (Bramhanda) is constituted by) Panchamahabhutas and the body (Pinda) is also constituted by Panchamahabhutas. We take all the mahabhutas from the universe, maintain them in the body and release them again into the universe and our body is balanced. When the balance of the Mahabhutas in the body is disturbed a "Purusha" falls ill. It is our objective to maintain the balance and keep health in proper condition.

What is Purusha ?

Purusha is a specific term in Ayurveda. It is not indicative of only man or male, but Purusha means chikitsa Purusha-to whom theraputics are extended. He who is the objective of treatment, male or female.

Purusha, which evolved from the unmanifest and contained the 24 tatva (principles), was described in the beginning according to Ayurveda. Charaka has given two more definitions of Purusha to easily understand for the purpose of treatment.

One is called "Pancha Mahabhutas Shariri Samavaya Purusha." That means the combination of Atma-Being or Self, with Pancha Mahabhutas (5 basic elements). Here we want to concentrate on this definition. The third is Chetana Dhatu described at the end of this section. This is the brief and totally complete definition of Purusha. Let us see how it is attributed to all types of living beings.

Purusha means all living beings. It may be a unicellular or multicellular organism. Therefore this definition should be applicable to all living beings. It is applicable to one cell, which is really the unit of our life. If we consider the structure of a cell, it is very obvious that the structural arrangement of a cell is based on the combination of five basic elements.

Charaka says that the organs of the body are innumerable, uncountable by the molecular size of nutritional elements. The term Parmanu and Anu is applied to the finest minute anatomical and physiological structure of the body by Charaka. Anu means very, very minute particle of the body which resembles the cell. Parmanu is the most minute part of Anu which may be called the nutritional elements of a cell; Ayurveda says that the 'Purusha' has five types of structural arrangements as follows.

Prithivi (earth), plays the role of form (Murti), in Puruhsa. If there is no Prithivi, the shape or form of that living creature will break down. We know that the cell membrane which consists of protein fibers and lipids or fats according to modern science is responsible for the shape of a cell. If it is broken down, the cell is destroyed, hence it is the Murti of a cell, ultimately it is the Prithivi, or earth principle, which Gives hardness, shape, weight, etc., to the cell.

Apa (water) is called Kleda in Purusha. Kleda in Ayurvedic physiological terms means production of moisture, liquidity, and oleation or lubrication in the body. On the cellular level there are fluids in the form of cytoplasm, protoplasm and other tissue fluid. All these liquids which are mainly responsible for cell nutrition are produced by the Apa or water Mahabhuta.

Agni (fire) in Purusha is called "Abhisantapa" which means the substance which burns and produces heat and energy in the body. All cell enzymes and the structure of the nucleus and mitochondria may be called 'Agni' and are produced by the fire element.

Vayu (air) in Purusha is called 'Prana' meaning vital substance on which the life of the cell is dependent. Respiratory gases of the cell maintain the life of the cell, which comes directly from external environmental air. This structure is produced by the Vayu mahabhuta.

Propertics and physiological functions of five Basic Elements (Mahabhuta)

No.	Name of Bhuta Basic Element	Properties	Functions in the Body.
1.	Prithvi-Earth	Gross, Dense, Dull, Stable, Predominant in smell : Slight astringent and more sweet taste.	Stability, Strength, Heavyness, Compactness, Nutrition Downword Movements.
2.	Apa-Jala-Water	Cold moist, Unctuous, Dull, Heavy, Nonstable, Dense, Soft, Slimy, Predominant in taste, produce slight astringent Sour and Salt more sweet taste.	Unctuousness, Pleasentness, Moinsture, Binding slimness.
3.	Agni - Tejas-Fire	Hot, Sharp, Subtle, Dry, Rough, Light, Nonslimy, Predominant in color, produces slight Sour-salt, and more punjent taste.	Formation of Heat, Digestion, Assimilation, Warm, Complexion.
4.	Vayu-Air	Subltle, Dry, Rough, Cold, Light, Nonslimy, Predominant in touch, Produces slight Bitter and more astringent taste.	Cleanlyness, Lightness, Weakness, Dryness, Movements.
5.	Akasha-Space	Smooth, Subtle, Soft, Action before digestion, clean, Porous, unmanifested in taste. Predominant in sound.	Softness, Porousness, Lightness.

Akasha (space) in Purusha is called 'Srotas' or pores. They are vacuoles of the cells. The pores in the cell membrance usually responsible for transportation of nutritional elements are the Akasha principle on the cellular level.

All these structures have no real value unless they are joined with the life principle or Chetana, 'Atman', in that Purusha. Atman is responsible for producing the sence of happiness, grief, desires, acceptance or refusal, efforts, mobility, intelligence, etc. which maintanins the living status of the organism. According to modern advances it has been proved that our desires are produced at the cellular level and not only in the brain or mind or nervous system, which is merely a machine of communication for it. In this way every cell which is formed by the combination of the five basic principles contains Atma as well and is called 'Life principle' or Purusha.

The other description of Purusha is 'Chetana Dhatu'. Chetana means the potential of life, that which produces mobility, activity, thinking, intelligence, and the flow of existence and creativity. "The Chetana Dhatu" is on its own a Purusha even though it is not joined with 5 basic elements. But then it is the conjuncted group which is the subject of treatment. Without combining with the five basic elements, Chetana alone cannot be treated as it has no organic connection. Also Pure chetana has no disease.

According to Charaka, soul-Chetana is consiousness but not active. On the other hand, mind is active but devoid of consciousness. The mind deviod of consciousness is termed inactive. That is why soul is considered an agent of action. The action of the mind is always in conjunction with Chetana-soul or supreme soul. It has the following signs in the living body :

The signs of self, or soul or chetana are inspiration and expiration, twinkling of the eyes, biological functions, psychic movements (like to reach out to London or New York by imagination), shifting from one sence organ to another, sound sleep (as if one is dead), perception of objects by the left eye which is received by the right eye, desire, aversion, happiness, misery, will, consciousness, knowledge, memory, and ego. After the departure of Chetana, the remaining body is called "merged in fiveness" (Pachatvam) because the five Mahabhutas alone remain, without life potential (Chetana).

Tridosha Siddhanta

There are three Doshas which are called the basic govering factors of physiology in Ayurveda. They are Vata, Pitta and Kapha. The word Dosha literally means impurites as these Doshas when they are out of balance are mainly responsible for producing diseases in the body. They vitiate or impair the functioning of the Dhatus (tissues), Srotas (channels) and all other organs of the body. They are also responsible for maintaining normal functioning in the physiology.

Just as all material creation can be classified as belonging predominantly to one of the Panchamahabhutas, the doshas are also classified in this way.

1. Vata is made up of Vayu and Akasha, that is air and space.
2. Pitta is made up of Agni or Fire.
3. Kapha is made up of Apa and Prithivi, that is water and earth.

In terms of elemental characteristics, Vayu is light, Pitta is medium and hot, and Kapha is watery and heavy.

Charaka says that as in the universe-Soma-Moon, Surya-Sun and Anil-wind have the corresponding functions of production, reduction and mobility in the body. Kapha represents Soma (moon-cold and nutritional element) and is responsible for growth, strength and tissue development. Pitta which represents sun or fire (which is hot and by nature reduces everything) burns the body tissue and reduces its strength and Vayu which represents Anil (wind-mobility) functions to prodce all movements, actions and impulses through the nervous system. In this way the three doshas have got certain functions in physiology, such as tissue structure and waste product evacuation, which they abandon or accomplish in another way when they are not in balance.

(1) VATA

What is vata ? Vata is the dosha which has the following qualities : subtle, mobile, dry, light, hard, clean, rough, cold, rapid. The sense of touch predominates. When we say vata possesses the above qualities, that means those types of subtances increase vata and substances opposite in these qualities decrease vata. Vata is responsible for the following functions in a normal state.

Functions of normal Vata

Enthusiasm, inspiration, expiration, pulsation, sustaining, animation, all movements in the body, circulation of the blood by the action of the heart and arterial and venous flow, elimination of excrement, motivation of natural urges.

Signs of increased Vata

Harshness of speech, leanness, swarthiness, twitching of limbs, craving for hot things, loss of sleep, low vitality, hard stools, constipation, impairment of sense functions, garrulity, giddiness, harhsness of skin, tremors in limbs, loss of consciousness, atrophy of bone marrow, stupefaction, fear and grief.

Signs of decreased vata

When vata is decreased in the body one has diminished movements, depression, weakness, the diseases manifested by an excess of Kapha Dosha, anorexia, nausea, irregularity of gastric fire.

Signs of vata (Dusti) vitiation

When vata is vitiated in the body it causes subluxation, dislocation, dilation, disruption, depression, excitation, thirst, tremors, circular movements, pricking pains, aching pain, cramps, roughness, harshness, dusky-redness, astringent taste in mouth, dysguesia (perversion of sense of taste), dehydration, colic, numbness, rigidity, contraction of joints, lameness.

When vata tends to be provoked

Vata tends to be provoked in dry weather, cold weather, cloudy atmosphere, by high winds, at the end of summer and beginning of Varsha (rainy season) and it also tends to be provoked in the afternoon, the third hour after meals and in the third part of the night. That is between 2 AM to 6 AM.

The causes which vitiate vata

Diet : foods whose predominant qualities are dry, rough, cold, pungent, bitter, astringent, less than appropriate food quantities, fasting, irregular habits in taking food.

Regimens : overexercise, travel in a vibrating vehicle for a long time, circular-type movements of body, awakening in the night, wandering in cold, cloudy weather, excessive sexual intercourse.

Mental States : anxiety, worry, fear, anger sadness or misery, mental shock.

Five types of vata

Vata is classified into 5 types. Their location and functions are specific according to their individual speciality as follows :

(1) *Pranavayu* : Prana vayu is located in the brain, and its functional places are in the chest and throat. It controls the activities of intellect, heart, sense organs and mind.

(2) *Udanvayu* : Udana vayu is located in the chest. Its functional places are in the nose, umbilicus and throat. It activates the functions of voice, speech, all efforts, enthusiasm, strength, complextion, and memory.

(3) *Vyanavayu* : Vyana vayu us located in the heart. Its functional places are all over the body. It has got great force, speed, motion. It controls all the functions of movments of the body like abduction, adduction, flexion, extension, rotation, blinking of the eyes, blood circulation etc.

(4) *Samanavayu* : Samana vayu is located near the gastric fire in the stomach and its functional palces are the whole intestinal area. It accommodates the food, digests it, and assimilates it if useful and gets rid of waste products that are not useful.

(5) *Apanavayu* : It is located in the pelvic colon. Its functional places are the femoral regions and bladder, genitals, hips and thighs. The excretion of feces, urine, expulsion of the foetus in the act of labor, seminal fluid in the sexual act, menstrual blood secreation etc. are the functions of apana vayu.

PITTA

Pitta is made up of the fire element (Agni). Pitta dosha has the following qualities : slightly unctuous, liquid, hot, sharp, light, pungents in smell, acid in taste, acute in nature. The above qualities increase pitta and the opposite of these qualities decrease pitta if used in diet and regimen. Pitta is responsible for the following functions in the body.

Digestion of food, metabolism of tissues, energy and heat production in body, appetite, thirst, luster, intellect, relish, valor, body glow, softness of the body, vision and exhileration.

Signs of increased pitta

Yellow coloration in stool, urine, eyes, nails, and skin, hunger, thirst, burning, loss of sleep, fever, craving for cold substances, oliguria (lessened or lack of urination altogether), impairment of vital essence (ojas - the essence of all tissues), bitter taste in the mouth.

Signs of decreased pitta

Loss of heat, low gastic fire, loss of luster, stiffness, irregular pain and burning, anorexia, indigestion, harshness of the body, tremor, heaviness, pallor of nails and eyes, and increased mucous.

Signs of vitiated pitta

Burning sensation, heat, suppuration, perspiration, softening, sloughing, itching, discharge, redness, valour, anger, bristling of body hair, and fever.

When is pitta provoked ?

Pitta tends to be provoked during hotness--summer season, autumn, noontime, midnight, after digestion and by the use of hot pungent foods. Generally salty, sour and pungent tastes provoke pitta.

Causes which vitiate pitta

1. Diet : hot, sharp, salty, sour, pungent spices, acids, alcohols, etc.
2. Regimens : Wandering outside on hot days and contanct of Heat.
3. Mental : Anger

5. Types of Pitta

There are five types of Pitta. They are located in different areas of the body and perform various physiological functions.

They are as follows :

(1) *Pachaka Pitta :* The pitta which is hot and sharp in nature and digests all types of food is called Pachaka Pitta. It is located in Amashaya, that is, in the stomach. This also separates the useful from the waste products of food.

(2) *Ranjak Pitta :* This is located in the stomach and in the liver and spleen. It gives a red coloring to Rasa, that is, the first tissue formed after digestion of food (chyle or plasma) and makes blood.

(3) *Sadhaka Pitta :* It is located in Hridaya, the heart. It tries to achieve the accomplishment of all desires by the efforts of the intellect, sense receptors and ego.

(4) *Alochaka Pitta :* It is located in the eyes. It helps the visual receptors.

(5) *Bhrajka Pitta :* It is located in the skin. It dries and absorbs the material applied to the skin, and keeps the skin unctuous (lubricated) and lustrous.

(3) KAPHA

Kapha Dosha has the following qualities : heaviness, unctuousness, dullness, coldness, smoothness, softness, stability, sliminess, slowness, sweetness. It is made up of Apa (water) and Prithivi (earth) element.

Kapha is responsible for the following functions in the body : Lubrication of the joints, joining the skeletal articulations, stability of the body, form or structural shape of the body, heaviness, healing, vitality, plumpness, generosity, affection, forgiveness, enthusiasm, knowledge, and understanding. All fluid balances of the body are also maintained by Kapha Dosha.

Signs of increased Kapha

Whiteness of skin, firmness, heaviness, separation of bones and joints, secretions from the mouth, lethargy, dullness of gastric fire, dysphoria, coughing, softening, pallor of stools, corpulence, blocking of the channels, nausea and fainting.

Sings of decreased Kapha

Dryness, absense of Kapha in parts of the body where it is normally found, internal burning, thirst, giddiness, debility, losseness of the joints, tachycardia, wakefulness, cramps, body aches, trembling, loss of consciousness, heat, dehydration etc.

Signs of Kapha vitiation

Whiteness in body, coldness, itching, immobility, heaviness, unctuousness, numbness, humidity, excretory, secretions, cohesions, sweetness in mouth, looseness, leaness, lethary, impotency, ignorance, stupefaction.

When is Kapha provoked ?

Kapha tends to be provoked during cold and damp weather, spring, forenoon, immediately after meals, early in the morning and in the early night hours.

The causes which vitiate Kapha

Diet : cold, heavy, unctuous, dairy products, heavy meals, all things considered nutritional (such as milk, ghee, butter, rice), overeating, sweet, sour, and saline tastes.

Regimens : no physical activities, day sleeping, too much rest, no exercise.

Mental causes : The most pleasant life, no anxiety, no mental tension.

Five types of Kapha

(1) *Avalambaka :* It is located in the chest and it supports the sternal area and also the heart by the essence of digested foodstuffs.It also gives nutrition to all other kapha locations.

(2) *Kledaka :* It is located in the upper part of the stomach. It produces moisture in the food and helps in digestion.

(3) *Bodhaka :* It is located in the mouth under the tongue. It gives the knowledge of taste.

(4) *Tarpaka :* It is located in the head in the brainstem. It gives nutrition to the brain and sense ograns situated in the brain.

(5) *Sleshaka :* It is located in the joints and gives lubrication to the joints.

DHATU : Upa Dhatu and Mala

The term Dhatu in Sanskrit is derived from the root "Dhri" which means to support. The main function of the Dhatus (tissues) is to support the body. In Ayurveda there are seven Dhatus. They are formed after the digestion of the food by Agni, the gastric fire. There is also Dhatu Agni (tissue fire) and Bhutagni (fire of the 5 basic elements). They are responsible for digestion and metabolism. Details of these two Agni are in Chapter 5. The formation of Dhatu always produces some other useful by products which are not as useful as Dhatu, but are very important in the body. They are called Upa (subordinate) Dhatu. The waste products which are produced during this whole process are called Malas. They are sent out through the excretory system. The names of Dhatus, Upadhatus and Malas with their main products are described below :

Dhatus

1. Rasa - Plasma or chyle. It is the first Dhatu formed by gastric fire after degestion of the food. Its function is Preenanam - to give nutrition to all tissues.
2. Raktam - Blood. Its function is Jeevanam - to maintain life.
3. Mamsa - Muscles. Its function is lepana to cover the bones and facilitate movements.
4. Meda - Fat or Adipose tissue. Its function is Snehana - to lubricate and oliate the body.
5. Asthi - Bones. Its function is to support-Dharana.
6. Majja - Bone marrow. Its function is Puranam - to fill in the cavities of the bones.
7. Shukra - Seminal fluid with sperm in men and ovum in women. Its function is reproduction.

Upadhatus

Stanya - mother's milk
Rakta - menstrual blood
Vasa - muscle fat
Snayu - tendon
Sira - (artery, veins, nerves and lymphatics)

Malas

Three main malas are :

Purisha - Faeces

Mutra - Urine

Sweda - sweat. Besides these there are other Malas like oozing from the nose, wax in the ears, liquids in the eyes, nails and hair.

In short this is Dosha Dhatu Mala Siddhanta. When Doshas and Dhatus are in balance, health is maintained. When there is imbalance, illness starts. The objective of Ayurveda is to keep the balance between Dosha, Dhatus, and Agni function and keep away the impurities from the body.

Trigunas : The concept of Triguna is also very important. In Ayurveda this refers to qualities of mind. There are three gunas, named Satva, Rajas, and Tamas. Guna means quality. Ayurveda includes Satva as a Guna, but Rajas and Tamas are called mental doshas. Satva produces good balance in the mind and leads it towards good orgainzation of life, pure knowledge, virtuous acts, sympathy, mercy to all, brotherhood, love for all creatures, selflessness, freedom from pride, anger, hatred, fearfulness and desires. Rajas leads a mind towards anger, fighting, wars, sins, aggressiveness etc. Tamas leads the mind to lethary, restfulness, ignorance, sleepiness, dullness, etc.

Unless the mental Doshas are in a balanced condition, there can not be a perfect state of health.

Signs and symptoms of increased and decreased Dhatus (tessuis)

Dhatu	Function	Sings and symptoms of increase	Signs and symptoms of Decrease
1. Rasa first nutrional element (Plasma) ?	Satisfaction Gratification Nourishing the blood	Nausia Ptyalism	Cardiac pain. Palpatation. Thirst. Intolarance to sound. Dryness of skin. Fatigue. Dehydration. Deprression.
2. Rakta Blood.	Clean Complexion, Nourshing the flesh, Animation.	Ruddiness of the limbs. Redness of eyes Fullness of blood vessels Enlargment of spleen.	Harshness of skin craving for sour and cold things. Dry and cracked skin. Flabbiness of blood vessels.
3. Mamsa Muscles	Roborating of the body, Nourishing the Fat.	Increased muscles Heaveness of body	Loss of muscle tissue. Emaciation., Dryness. Pricking pain., Weakness of the limbs., Flabbiness of the arteries.

Dhatu	Function	Sings and symptoms of increase	Signs and symptoms of Decrease
4. Meda Fat	Oleating, Firmness, Nourishing the bones.	Unctuouness of body increased Fat in the body-perticularly abdomen and hips signs of increased Kapha. Dyspnoea on slight exertion.	Dryness. Voidness in the joints. Sunken eyes. Inlargment of the spleen. Attenuation of the abdomen croring for fat, and fleshy food. Exhaustion.
5. Arthi Bone	Support of all over body nourishing marrow	Growth of bone on a bone. Growth of a teeth on teeth (Adhidanta).	Arthrlgia, dryness, falling of the hair, nails, teeth, asteodynia.
6. Majja marrow	Oleateing Vitalizing. Nourishing seminal fluid filling the bone cavities.	Heavness of all over body Heaveness of eyes.	Arthalgia osteoscope, Osteoporosis, vata diseases, giddiness, poroscs, oligospermia.
7. Shukra Seminal fluid	Inspiration, ejacucation, imparting, pleasentness, physical strength, exhilaration fertility.	Hpyer sereation of semen, excessive sexual desire. Seminal caliculi.	Impotences Brady spermation, Hematospermia, Debility, Xerostomia, Pallor Depreness, Fatigue.

III Dravya Guna Rasa Vipaka Yeeryadi Siddhanta

This is the doctrine described to explain the action of theraputics in Ayurveda. Dravya means drug or any substance. Guna means quality. Rasa means the taste which is the very first recognized by the tongue. Vipaka means the taste a substance is converted after the digestion of that substance in the stomach. Veerya means the active principle by which the main action of that substance is defined.

Dravya : means drug; it does not mean only medicine, but is defined as any substance which has action (karma) and quality (guna) in it. For example,

(a) There are five types classified according to Mahabhuta: Parthiva (predominant in earth), Apya (predominant in water), Taijas (predominant in fire), Vayavya (predominant in air) and Akasheeya (predominant in space).

(b) Two other categories are: Chetana (living or conscious) and Achetna (nonliving or not conscious).

(c) Three other classifications are: Jangam (animal kingdom),Audbhida (vegetable kingdom), and Parthiva (mineral kingdom).

(d) Three other categories are: Aushadha (used as medicine), Anna (used as food), and Visha (used as poison).

Ayurveda has explained for the first time a very important principle regarding drugs (dravya). This is the principle of **Samanya and Vishesha**, the principle of similarity and dissimilarity. Charaka says that the substance outside the body, that is, in the universe that possesses a similar quality to the substance inside the body will always increase that same body substance if ingested into the body for a long time. For example, iron may increase the hemoglobin, milk and ghee increase body fat because they have similar properties. The external substance which has a variant quality to the one in the body if ingested for a long time will decrease that substance. For example, barley or corn being Ruksha (dry) decrease body fat. This is the link establishing the clue for thirapy which the Ayurvedic physician always applies by clinical observation and then prescribes theraputic drugs. He always makes a decision based on what are the qualities lacking in the body and what is required ? What are the qualities which are in excess in the body and not required by it. Then he selects the "Dravya" that is to say medicine or diet which may fulfill the requirement by similar quality or reduce the excess one by variant quality.

Guna : itself has no activity, but the action is explained by Guna. For example, unctuousness (Snigdha) is a quality of ghee by which kapha and body fat is increased. Here, unctuousness does not increase the fat, but the drug (ghee) which possesses unctuouness increases fat and the action is explained in terms of unctuous guna of the drug. The gunas (qualities) are classified in different ways in Ayurveda.

They are 41 in number as follows :

1. Arthadi Guna : Artha means the subjects of the sense organs.

They are as follows :

1. Shabda - sound
2. Sparsha - touch
3. Rupa - vision
4. Rasa - taste
5. Gandha - smell

The organs are the ear, skin, eye, tongue, and nose respectively.

2. Gurvadi Guna - Guru means heavy, the gunas which are generally phycical in nature and whose description begins with Guru : are calted as Gurvadi Gura

1. Guru - heavy
2. Manda - dull
3. Sheeta - cold
4. Snigdha - unctuous
5. Slakshna - smooth
6. Sandra - dense
7. Mridu - soft
8. Sthira - stable
9. Sukshma - subtle
10. Vishada - nonslimy
11. Laghu - light
12. Tikshna - sharp.
13. Ushna - hot
14. Ruksha - dry
15. Khara - rough
16. Drava - liquid
17. Kathina - hard
18. Sara - nonstable
19. Sthula - gross
20. Pichila - slimy

3. Atma guna : These are the properties called Atma Guna.

Atma means self of pure conciousness.

1. Ichha - desire
2. Dwesha - hatred
3. Sukha - happiness
4. Dukkha - misery
5. Prayatna - efforts
6. Chetana - Consciousness

7. Dhjriti - patience
8. Buddhi - intellect
9. Smriti - memory
10. Ahamkar - ego

4. *Paradi guna* - Charaka has listed all these qualities in one Sanskrit sloka. This starts from the word "Para", "in the beginning". That is why these ten qualities are called "Paradi Guna". They are used in diagnosis and treatment. For example, Samyoga is combination. Which combination is good and which is harmful is studied by the physician before mixing drugs. Parthakya, separation, a specific property which a substance contains which is harmful can be taken out or separated, for example, caffeine from tea. Or Ati Snigdha from Milk.

1. Para - Predominance
2. Apra - subordinate
3. Yukti - propriety
4. Samkhya - number
5. Samyoga - combination
6. Vibhaga - Division
7. Parthakya - Separation
8. Parimana - measurement
9. Samskara - Transformation
10. Abhyasa - Repetition

These qualities should be considered according to similarity and dissimilarity principle when used in theraputics. These are also useful for recording Data in research methodology.

3. *Rasa* : Rasa means taste. It is a subject of the sense organ of taste, the tongue. These are six tastes described in Ayurveda. They have their own influence on increasing or decreasing each Dosha. Each Rasa is consituted predominantly hy two basic elements as follows :

1.	Madhura - Sweet	Earth + Water
2.	Amla - Sour	Fire + Earth
3.	Lavana - Saline (salt)	Water + Fire
4.	Katu - Hot or Pungent	Fire + Air
5.	Tikta - Bitter	Air + Space
6.	Kashaya - Astringent	Earth + Air

Their influence on Dosha is described as follows :

1.	Sweet Sour Salt	increases kapha, decreases vata
2.	Bitter Pungent Astringent	increases vata, decreases kapha
3.	Sweet Bitter Astringent	decreases pitta
4.	Sour Saline Pungent	increases pitta

4. *Virya* : The term virya means the most essential causative factor of action in the drug. Generally virya is described as two types. One is hot (ushna) and the other is cold (sheeta). Hot virya drugs increase Pitta and cold Virya drugs increase Kapha. Cold virya is beneficial for tissue, particularly for semen. Hot virya drugs are beneficial for increasing gastic fire, tissue fire and body energy. Many authors in Ayurveda have described 8 types of Virya as : hot and cold, heavy and light, unctuous and dry, and dull and sharp.

5. Prabhava : Prabhava is a term which also means an action, but this is the best action of a drug and it cannot be explained according to established principles of action. For example, Haritaki, the action of purgative and Rasayana, which is very wonderful and beyond the imagination or logical explanation is called Prabhava of a drug. Many of the Rasayanas are included in this group.

6. Karma : Karma means action. The action of a drug according to any one of the above factors or the action of theraputics is called Karma. It may also be seen without use of a drug and is called Abheshaja.

These are the basic principles of Ayurveda in brief. This somewhat technical and probably unfamiliar concept of human physiology has been included so that you can begin to get a feeling for the scope of the science of Ayurveda and to start to understand how the basic guiding principles interact with each other at different levels; how the external environment affects the internal environment; how the individual and the universe are inseparable, being made up of the same 5 basic elements and constantly interacting; the depth of meaning and complexity of the idea of balance. This is a framework for beginning to structure the principles of Ayurveda in our own thinking so that ultimately we can naturally maintain balance through our own inner knowledge of our own physiology.

CHAPTER - 4
CONCEPT OF DISEASE

What is disease ?

The subject of Chikitsa or treatment is called 'Purusha' in Ayurveda which has been defined as 'The conjunction of the five mahabhuta (elements) with Atman (soul). The seat or object of disease is also described as a Purusha. His mind and body are the seats of disease. Disease is defined as 'The joining of misery to that Purusha' which may be physical, mental, physiological or psychological or mixed. All these terms are synonymous with disease in Ayurveda : Vyadhi, Amaya, Roga, Gada, Atanka, Yaksma, Jwara, Papma, Abadha, Tama, and Dukkham. Each of these words has special meaning in the Sanskrit language which also elaborates the meaning of disease. Amaya is a word which indicates the presence of Ama in the diseased condition. Ama means undigested part of food or undigested substance in tissue; that which is not formed according to normal standards. The word Atanka means the condition which makes life very difficult. Rug means pain. Gada indicates group suggesting that disease is a group of signs and symptoms. Yakshma also indicates a group of diseases in one disease. The word Papma means it is caused by sins, i.e. wrong behaviour of body and mind. Tama means darkness which is one result if disease in body and mind. The word Dukkham means misery. These terms define disease, its manifestations, causes and effects.

The Causes of Disease

The cause according to Ayurveda is termed as 'Nidana, Hetu, Karana, Nimitta, Ayatana etc.' Each term specifies the kind of cause. These are many types. Two major classifications are :

1 Samanya - or general, like dietetic causes, etc.

2 Vishista - or specific like poisons, trauma, injury, animal bites, etc.

Another two types of classifications are. :

1 Nija - or endogenous, those factors which are inside - the body. They are called Tridosha - that is Vata, Pitta, and Kapha and Rajas and Tamas (the mental doshas) in their vitiated states.

2 Agantu - or exogenous, those which come from outside like bacteria (Krimi - Jivanu), poisons, accidents, surgical processes waxes, etc.

All types of causes can also be classified under three types as mentioned below.

1. Asatmya indriyartha Samyoga - the unwholesome conjunction of the sense organs with their objects.

2. Pragyaparadha or mistakes of the intellect

3. Parinama - time or transformation.

1. Asatmya Indriyartha Samyoga - the unwholesome conjunction of sense organs with their objects, meaning eyes and sight, ears and hearing, etc. Three types of misuses of sense organs are described

(i) Atiyoga means overuse or excess use

(ii) Ayoga means no use or disuse.

(iii) Mithya Yoga means improper use or wrong use.

All of these types of uses cause disease. Hence it is necessary to use sense organs properly. Some examples of improper uses are as follows :

EAR

(i) Excess use of ear means to hear very loud sounds, very noisy sounds, continuous sound, very feeble sound, etc.

(ii) Disuse means not to hear at all or to hear always very inaudible sounds with hearing aids,

(iii) Improper sound means very bad and unpleasant sound, harsh sound, sharp sound, etc.

EYE

(i) Excess use of eye is to see very bright light. Constant use of eyes for minute objects

(ii) Disuse - not to see at all

(iii) Improper use - to see terrifying shapes, unpleasant scenes, and very microscopic minute obiects. etc.

TASTE

(i) The excess use of taste is to take always very sweet or very sharp, very pungent tastes, et.

(ii) Not to take any tastes at all is disuse.

(iii) Improper use is to take the tastes in combinations which are not wholesome, as milk and salt, milk and sour things to gether etc.

TOUCH

(i) The excess use of touch means to very cold, very hot or very unctuous or very dry substances on the skin.

(ii) Not to use at all is disuse, and

(iii) Improper use means to use dry or cold substances or conditions which are not wholesome according to body type and seasons.

SMELL

(i) For smell excess use is to smell continuously very pungent or very good fragrance smells.

(ii) Not to smell at all is disuse, and

(iii) Unwholesome smell is improper smell. All of these types of contact always cause disease in body.

2. Pragyaparadha - Intellectual mistake of the action is performed according to the intellect of the individual. Action means mental, vocal or physical action. Action which is done by mind, speech or body with an imbalanced intellect is called Pragyaparadha-intellectual blasphemy, or mistake of the intellect.

The examples of Pragyaparadha are as follows :

Supression of natural urges, forcibly calling upon them when there is no natural urge. Unbalanced slipping, falling and posture, excessive massage, excessive holding of breath, bodily assault, exposing oneself to torture. Examples of improper action of speech - back biting, lying, useless quarrels, unpleasant utterances. Examples are mental mistakes of fear, anxiety, anger, greed, confusion, vanity, envy, and misconceptions.

Pragya is intellect. Whenever a person is not able to make proper judgements to do or not to do and behaves with mistakes physically or mentally or by his speech, a lot of diseases are caused. To fight with another without knowing his strength (or our own strength) to discuss or debate wrongly without knowing another's brilliance, to eat anything [illegible] knowing the effect of that food, to exercise hard or not at all all types of actions which result in misery are called Pragyaparadha.

3. Parinama - Time

Parinama or Kala is a term used for time. The year according to Ayurveda is principally divided into three types of weather: (i) Sheeta - cold weather; (ii) Ushna - hot weather and (iii) Varsha rain. In many places the climate can be cold and damp instead of rainy.

If a season (cold, winter, etc.) manifests excessively it is called Atiyoga, excess of utilization of time, if it does not appear at the normal time it is called Ayoga, nonutilization of time, and if it appears wrongly, for example, unusual warmth in winter, or unusual cold in the hot season then this is called Mithyayoga, appearing at the wrong time. The qualities of the different seasons affect the physical doshas (vata, pitta, and kapha) in an individual and can be a cause of imbalance or disease.

The factors for mental diseases . .

Rajas and Tamas are the Doshas responsible for mental diseases. Any disease which gets started at the mental level in the beginning may cause physical disease afterward and a disease started in the physiology may cause mental disease later on, because both are connected.

The causes for vitiation of Manas Dosha or mental diseases are as follows :

1. Unfulfilled desires created by mind and self not to reach which was desired.
2. To reach (obtain) that which was not at all desired.

The treatment for mental disease is (1) To attend to the source of conduct relating to virtue, wealth and desire (Trivarga - Anvekshanam) (2) To tender service to the people well versed in the nature and cure of psychic disorder and (3) To obtain all - round knowledge about the self, etc.

How disease is produced

Asatmya Indriyartha Samyoga, i.e. unwholesome contact of sense organs with their object, Pragyaparadha - Intellectual mistakes or ignorance and Parinama - Time - these causes of diseases have three types of effect in the body

(a) All of them have the effect of vitiating the doshas. According to their individual properties they vitiate the dosha which is increased or decreased by that property.

(b) They also produce dullness in agni, gastric and or all other fire, which then produces Ama (Ama is immature, improperly formed food substance or tissue)

(c) They cause deformities in srota, i.e. circulatory channels.

Vitiated Dosha - may be Vata or Pitta or Kapha - may be combined with Ama as they circulate in the body with Rasa (plasma). This combination is called 'Sama Dosha' which means vitiated Dosha and toxins produced by Ama. Ama is a sticky, heavy, substance which causes dullness in Agni. Sama Dosha travelling in the body gets stuck in the channels where there is a deformity (srotovaignya) of the structure of channels. This condition causes obstruction of the channel and finally blockage of the mouth of the channels. Dosha and Rasa cannot go further to produce their normal functions, as the passage is blocked. Ama increases the blockage and the blockage again increases Ama by producing a new Ama caused by dullness of Agni. The local Dosha for example is Ranjaka Pitta should this situation appear in the liver, Prana Vayu if the situation takes place in the brain, Samana and Apana Vayu if in the intestine, Avalambaka

Kapha if in the heart. This situation where srotas are blocked is called Sanchaya and is the first stage of disease when a wise physician should take theraputic action. The doshas which are accumlated and unable to go further - they start to move backwards in the srotas (vimarga gamana) and pressure is increased. This is termed as Prakopa. This is the second stage of proper therapeutics. If not treated properly the Doshas are disrupted further. Prasara is the third stage of disease. Disrupted Dosha again locates in the deformed srotas which is then called sthana samshraya, the localization This is the fourth stage of disease. When localized some signs and symptoms are produced called Poorva Roopa, which means premonitory symptoms, for example, bodyache and dyspepsia in fever. If the condition is not treated properly it results in the fifth stage which is termed Vyakti that means manifestation of signs and symptoms in their main form. This is the real status of disease. If it is not properly treated it produces many other signs and symptoms by which we may be able to know the kind of that particular disease, for example, in the case of fever we can know whether it is malaria, typhoid or influenza, etc. According to Ayurveda we can know whether it is fever caused by Vata or Pitta or Kapha or mixed Dosha. This is the sixth stage called Bheda which means type of disease.

In this way every disease passess through six stages, but we only know it when the signs and symptoms are well manifested in the fifth stage of Vyakti. A wise man, an intellectual physician can understand the subtle changes in the body and come to know the proper stage and he will be very successful in controling a patient's problems in a timely manner, without complications.

Classification of Diseases

There are different types of classification of diseases in Ayurvedic classics. Best of all is the classification given by Sushruta. This is a basic classification in which we can include all types of diseases described in any science of medicine. Basically all disease are three types.

A. Addhyatmikam - pertaining to self

B. Adhibhautikam - pertaining to Bhutas, the living organism

C. Adhidaivikma - pertaining to Devas (supernatural elements ordinarily beyond the control of usual physical measures)

A. Addhyatmikam :

Vata, Pitta, and Kapha are physical Doshas and Rajas and Tamas are mental Doshas. The diseases caused by these Doshas are termed as Addhyatmika. These are subdivided as follows :

1. Adi Bala Pravratta : Genetics

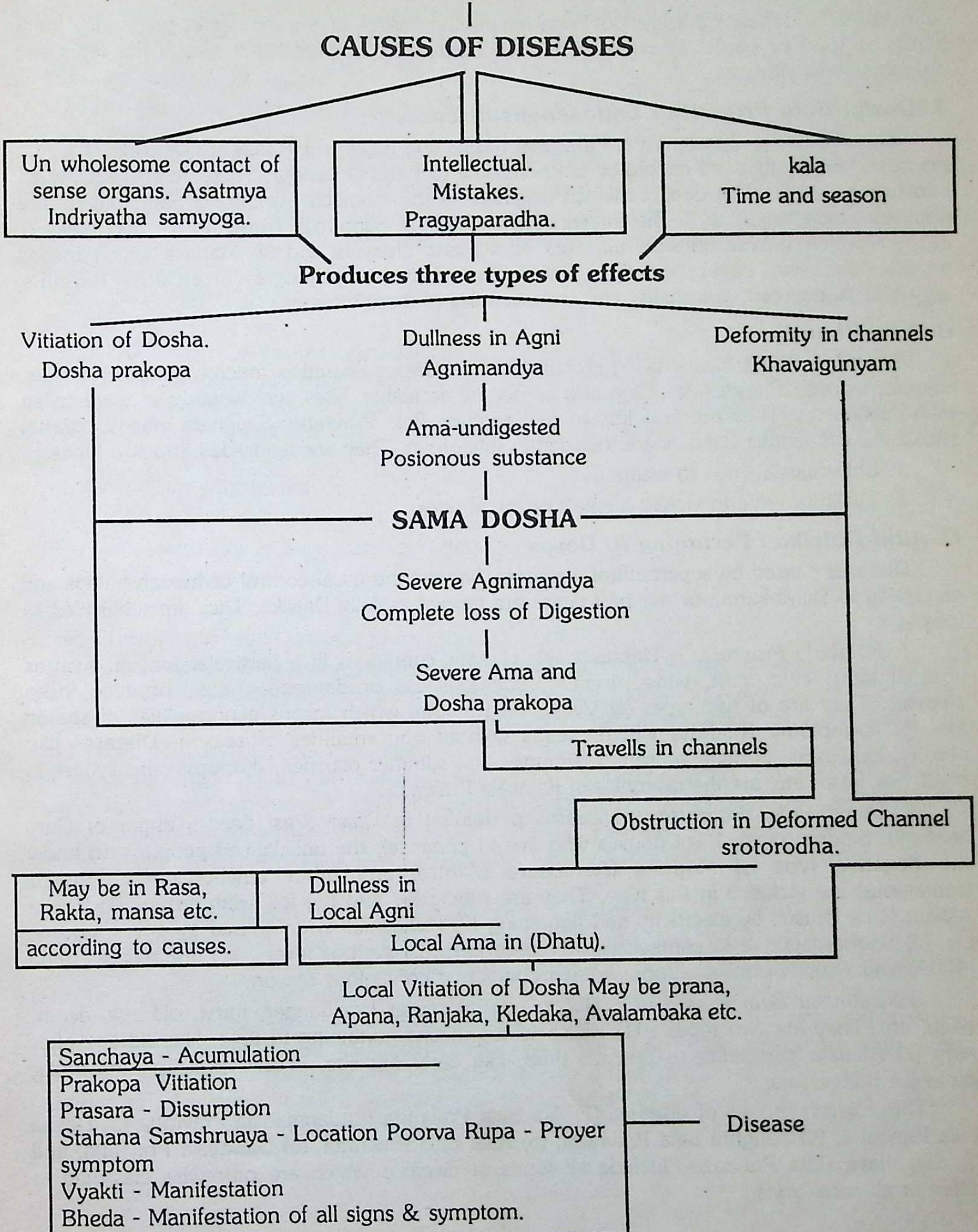
The diseases which are caused by the factors prior to birth or prior to conception are called Adi Bala Pravratta. They are due to deformed Sukra (sperm) or Rajas (ovum). There are two types (1) inherited from maternal (matraja) side and (2) inherited from paternal (pitraja) side. Leprosy (Kustha) Hemorrhoids (arsha) Diabetes Madhu Meha Tuberculosis (Kshaya) are examples of this type given in Sushrata Samhita.

2. Janma Bala Pravratta Caused by Birth Factor

The diseases caused by the mother's wrong behaviour during pregnancy and due to difficulty in the act of labour are included in this division. These diseases are also subdivided into two types.

(a) Rasa Krita which means due to defective circulation of nutritive element from mother to child. Rasa, first tissue, may be called Plasma. It is circulated through the blood to all parts of

How Disease is produced in the body.


CAUSES OF DISEASES
Un wholesome contact of sense organs. Asatmya Indriyatha samyoga.
Intellectual. Mistakes. Pragyaparadha.
kala Time and season
Produces three types of effects
Vitiation of Dosha. Dosha prakopa
Dullness in Agni Agnimandya
Deformity in channels Khavaigunyam
Ama-undigested Posionous substance
SAMA DOSHA
Severe Agnimandya Complete loss of Digestion
Severe Ama and Dosha prakopa
Travells in channels
Obstruction in Deformed Channel srotorodha.
May be in Rasa, Rakta, mansa etc.
according to causes.
Dullness in Local Agni
Local Ama in (Dhatu).
Local Vitiation of Dosha May be prana, Apana, Ranjaka, Kledaka, Avalambaka etc.
Sanchaya - Acumulation
Prakopa Vitiation
Prasara - Dissurption
Stahana Samshruaya - Location Poorva Rupa - Proyer symptom
Vyakti - Manifestation
Bheda - Manifestation of all signs & symptom.
Disease

the body. Examples of diseases produced due to Rasa Krita are lameness, blindness, deafness, nasal speech, dwarfism, etc.

(b) Douhridapachara krita. Douhrida means the desires of the mother in pregnancy for a particular food or particular regimen. If such desires are not fulfilled it affects the fetus and produces some diseases.

3. Dosha Bala Pravritta : Endogenous diseases

The diseases caused by Vata, Pitta, and Kapha and Rajas and Tamas are called Dosha Bala Pravritta. Usually they are caused by unwholesome diet and behaviour. They are also subdivided into two types. (1) The diseases which originate in the stomach (Amashaya Samutha) (2) the diseases which originate in the intestines (Pakwashaya Samutha) These are of two types (i) Sharera which means physical diseases or somatic diseases and (ii) Manasa which means psychic diseases. Fever, diarrhea, dysentery, colitis, hemiplegia, bronchitis, tonsilitis, appendicitis, depression, insanity, etc. are examples of these diseases.

B. Adhi Bhoutika

The term Bhuta means living creatures. The diseases caused by microorganisms, insects, animals, worms, parasites, etc. and also caused by accidents, bites, war wounds, etc. are called as Adhibhoutika. They are also known as Sanghata Bala Pravratta. Sanghata means external stroke. All exogenous diseases are included in this group. They are subdivided into two types.

1. Shastrakrita - due to weapons
2. Vyalkrita - due to violent animals or insect bites

C. Adhi Daivika : Pertaning to Devas

Diseases caused by supernatural elements, beyond the usual control of human beings and pertaining to Daiva-karma or our past deeds are termed as Adhi Daivika. They are subdivided as follows :

1. *Kalabala Pravratta* :- Unseasonable climatic conditions in a particular season, such as unusual heat, cold, rain, wind, dryness, unctuousness or dampness, etc., produce these diseases. They are of two types (a) Vyapanna Ritukrita which means abnormalities of season and (b) Avyapanna Ritukrita which means without abnormalities of season. Diseases like obesity, heaviness, burning sensation, tremor, etc., summer diarrhea, dyspepsia, heavyness in head, hay fever, etc. are the examples of Kalabala Pravratta.

2. *Daiva Bala Pravratta* :- Diseases pertaining to Daiva (Past deeds), anger of Guru (teacher), Siddha (sage), Rishi (thoses who live in penance), the unbalanced people who know the negative type of Mantras (Abhichara Mantra) and other unwholesome contacts (contagious) are included in this type. They are subdivided into the following groups (1) Vidyut Ashani Krita caused by electricity and lightening (2) Pishachadi Krita caused by devils, ghosts, etc. (3) Samsargaja due to contact with diseased persons, such as fever, skin diseases, etc. and (4) Akasmika sudden onset without known contact or contagious reason.

3.*Swabhava Bala Pravratta* :- Dut to natural causes like hunger, thirst, old age, death, sleep, etc. They are two types : (1) Kalaja which means pertaining to time, like old age after sixty (2) Akalaja pertaining to unusual time, like early old age, excessive sleep., insomnia, excessive hunger, etc.

These seven groups of diseases (1) Adi Bala Pravratta (2) Janmabala Pravratta (3) Dosha Bala Pravratta, (4) Sanghta Bala Pravratta, (5) Kala Bala Pravratta, (6) Daivabala Pravratta, and (7) Swabhava Bala Pravratta, include all types of diseases which are otherwise classified in different classical texts.

Ayurveda emphasizes mainly diet and beviour as causes of disease. Therefore, one has to give more consideration to diet and regimen to avoid the disease process in the body. It will be discussed further in other chapters in this book.

4. *How to prevent disease?*

There are some measures indicated by Ayurvedic classic to prevent the forthcoming diseases. They are as follows.

To avoid the causes of disease. All the causes of disease are grouped into three main categories and should be avoided. a. Avoid (i) unwholesome contact of sense organs with their objects, meaning overuse, disuse, and misuse. (ii) intellectual mistakes or ignorance of the true nature of the self, and (iii) non attention to safety measures when there are unseasonable climatic conditions.

b. Follow daily routine (Dinacharya) and seasonal routine (Ritucharya) which will be given in a later chapter.

c. Take Rasayanas (natural powerful food preparations to balance and enliven physical matter). Sushruta has described a very simple recipe of Rasayana to prevent all types of diseases and retard the aging process. The body should be purified by oleation and purification therapy (Panchakarma) and any one of the following six recipes should be taken and continued daily.

i. Cold water with honey
ii. Cold water wih milk
iii. Water and ghee (ghee is clarified butter)
iv. Milk and ghee
v. Milk and honey
vi. Ghee and honey in unequal proportions

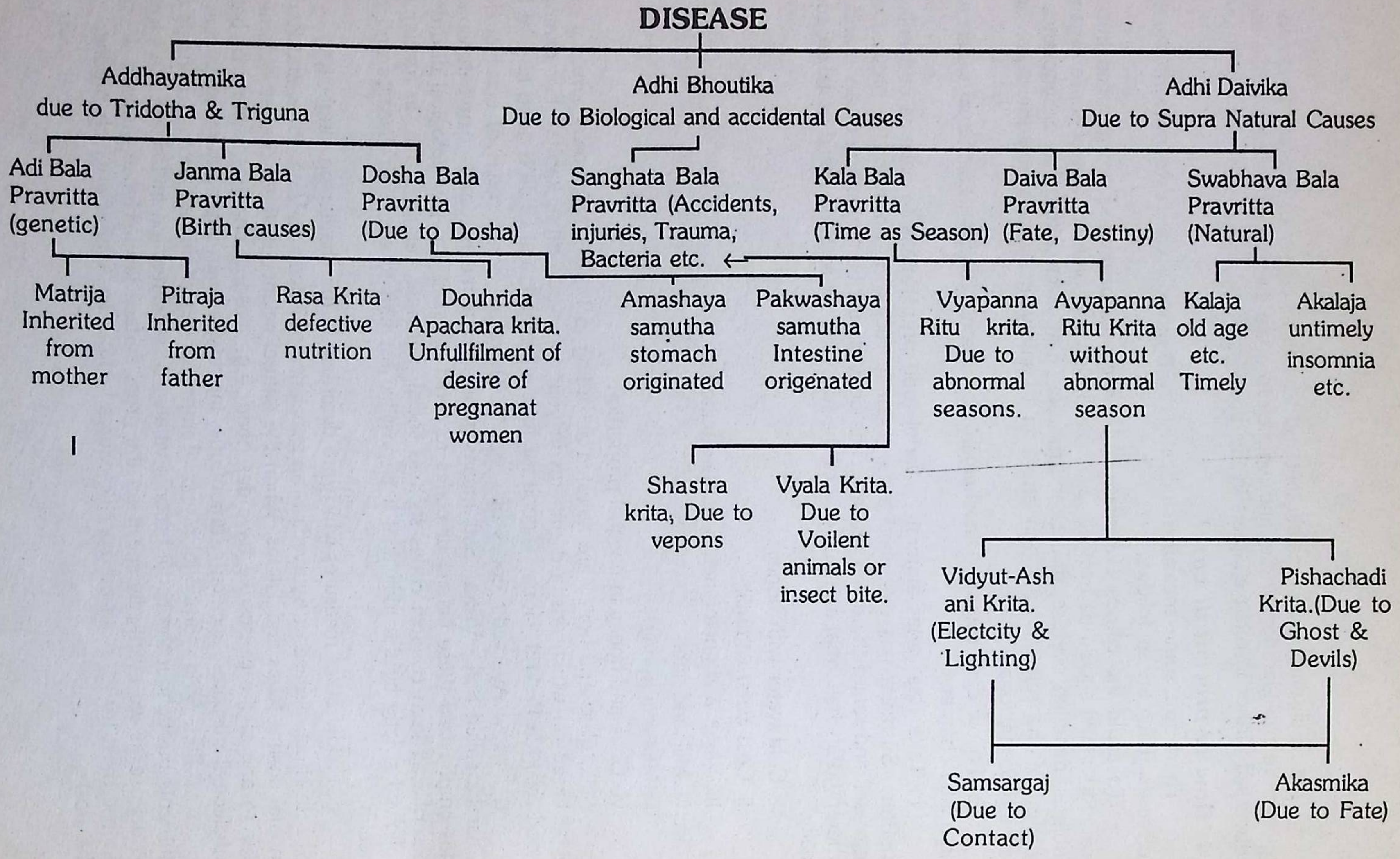
Milk, ghee and honey are adjusted according to Prakriti (your own personal physiological type based on which dosha dominates in your type-vata, pitta, kapha). For example, Milk is good for Pitta Prakriti, Honey is good for Kapha Prakrati, and Ghee is good for Vat Prakriti.

d. Follow Ayurvedic codes of conduct. There are some codes of conduct described by Charaka called Sad - Vritta. 'Sad' means good, 'Vritta' means conduct or behaviour. Ayurveda has emphasized these behaviour codes to avoid physical and psychological disorders. We will describe all such conduct codes such as social, personal, religious, etc. in further chapters. If followed strictly by the individual it is possible for him to avoid all diseases and gain perfect health.

e. Follow other measures which are described in the chapter on longevity.

In short, disease in Ayurveda is an imbalance of Triodosha-Vata, Pitta, and Kapha-and two mental doshas Rajas and Tamas. When the natural balance of these doshas becomes disrupted, due to any of the causes we have described, e.g. seasonal changes, dietary or behavioural or intellectual mistakes, accidents, emontions, injuries or even supernatural influences, then Agni (digestive fire), Ama (nutritional results of.improper digestion) and Srotas (channels which move nutrients throughout the body) become vitiated or impaired and ineffective. This leads in stages to disease as we eventually see it on the gross surface level. Hence, anyone wishing to avoid disease must try to avoid the specific causes laid out by Ayurveda which produce imbalance in the doshas.

KINDS OF DISEASES


DISEASE
Addhayatmika due to Tridotha & Triguna
Adhi Bhoutika Due to Biological and accidental Causes
Adhi Daivika Due to Supra Natural Causes
Adi Bala Pravritta (genetic)
Janma Bala Pravritta (Birth causes)
Dosha Bala Pravritta (Due to Dosha)
Sanghata Bala Pravritta (Accidents, injuries, Trauma, Bacteria etc.
Kala Bala Pravritta (Time as Season)
Daiva Bala Pravritta (Fate, Destiny)
Swabhava Bala Pravritta (Natural)
Matrija Inherited from mother
Pitraja Inherited from father
Rasa Krita defective nutrition
Douhrida Apachara krita. Unfullfilment of desire of pregnanat women
Amashaya samutha stomach originated
Pakwashaya samutha Intestine origenated
Vyapanna Ritu krita. Due to abnormal seasons.
Avyapanna Ritu Krita without abnormal season
Kalaja old age etc. Timely
Akalaja untimely insomnia etc.
Shastra krita, Due to vepons
Vyala Krita. Due to Voilent animals or insect bite.
Vidyut-Ashani Krita. (Electcity & Lighting)
Pishachadi Krita.(Due to Ghost & Devils)
Samsargaj (Due to Contact)
Akasmika (Due to Fate)

CHAPTER - 5
CONCEPT OF AGNI, AMA AND SROTAS

What is Agni?

The concept of Agni is very elaborately described in Ayurveda. It requires very deep study. It is not only a subject similar to the modern concept of digestive juices and enzymes, responsible for converting food into body elements, but also something totally different. It links the concept of Self (consciousness - shuddha chetana) to the principle of digestion and metabolism. That is why those who translate Agni just as a factor of digestive enzymes in the body miss the original concept behind it, that is, as a chief pathway to enlightenment.

The word Agni literally means fire. It is one basic element of the five Mahabhutas, causative factors of all things in the universe. The fire element, of universal nature, is present in the form of Agni in the body. The function of fire in the univers is to burn, to heat and convert materials into another form. The factors in the body which do basically the same thing are termed Agni. Mainly gastric juices, hydrochloric acid, enzymes and some other factors perform this function and they are included in Agni. Pitta Dosha, the main physical entity in the body which performs these funcitons, is also representative of Agni.

The properties of Agni - predominant substances :

The substances which are hot, sharp, light, clean, dry subtle, and predominante in Roopa (color or shinyness), mainly pungent and a little sour and salty in taste are called Agneya meaning fiery in nature. They also naturally move in an upward direction. This means they may cause vomitting, they may be helpful in promoting heart functions, and, in general, their action takes place in the upper part of the body. These substances produce burning, digestion, disintegration, heat, light, shine complexion in the body.

The kinds of Agni and their functions in the body :

Ayurveda has described thirteen types of Agni. Disintegration, digestion, burning heat production, etc., are all functions of Agni is present in all the places in the body where these functions are carried out. We know that there is hardly any place in the body where these functions are not performed, and it is therefore not necessary to say that there is no place without Agni in the body. According to the area of function, Agni is classified into thirteen types as follows.

(1) Jatharagni - Agni in the digestive tract :

This is the main Agni in the body and practically all Agnis are dependent on the functions of this Agni. Jathara means stomach and intestine. The dogestive juices or enzymes or any other factors yet to be discovered in the future by modern science that have the functions of disintegration of food, digestion, or assimilation and absorption through the digestive tract are called Jathargni. It is a bridge between outside food and body elements. It converts the gross food into subtle qualities (gunas) which may be digested by other types of Agni to form Dhatu - tissues (including cells) and separates the excess portion which is Mala (waste material) from the food to be eliminated through the excretory system.

If Jatharagni is strong, all other Agnies are strong, If Jatharagni is weak or dull, all other Agnis become dull and weak. The property of hot and sharp (ushna and tikshna) is distributed mainly from this Agni to all other subvarieties. Other Agnis start their work after the work of Jatharagni. They are dependent for their food on this Agni. If Jatharagni is dull, the food is not properly digested and a substance which is immature is produced, called **'Ama.'** (Further comments on Ama follow.) Ama continues in all other succeeding stages of digestion. If other Agnis are not strong enough to digest it, it becomes a cause of disease. This is the main reason why Ayurveda looks upon Agni as being responsible for basically producing all diseases when it is in an imbalance state.

(2) Seven types of Dhatuagni (Agnis in tissues)

In this category there are seven types of Agnis. They are called Dhatuagni. Dhatu means tissue. The Agni which digests the nutritional food reaching the tissues through the circulatory system and converts it to tissue is called Dhatuagni. As there are seven types of Dhatu - tissues - there are also seven dhatuagni as follows :

i ***Rasa Agni :-*** Rasa is the first tissues formed within 24 hours after the intake of food. Jatharagni digests the food and converts it into Ahar Rasa. Ahar Rasa means juice form diet. It may be called chyle. When this is circulated in the system, Rasagni works on it and forms the first tissue called Rasa, which may be called plasma. Fluid tissue is also one type of Rasa. At the action of Rasagni subtle Rakta is formed which is precursor dhatu of Rakta. Ayurveda has described Rasa as a highly nutritional element which gives nutrition to all other tissues. Ultimately Rasa contains all the nutritional substances which are required by other Dhatus. Rasa is always circulated with the blood (Rakta).

ii. ***Rakta Agni :-*** Rakta Agni takes the nutritional food from Rasa called as subtle Rakta and converts it into Rakta (blood).At the time of Rasa Agni action on Ahara rasa two other by - products are formed, one is stanya, which means mother's milk, which is called upadhatu, formed in the nursing mother. The others is kapha, a Dosha, and is called a kitta product (metabolic impurity). Rakta Agni also produces three types of substances: Sthula Rakta (blood tissue), Sukshma Mamsa (subtle muscle tissue or the nutritional food for muscle tissue), and Upadhatu subtissue (arteries, veins, and small cartilege). Also, Pitta which is another Dosha, is a Kitta by-product in the formation of the blood.

A detail disscussion on Vata Pitta and Kapha is given in chapter three-while disscussing the basic principles of Ayurveda.

iii. ***Mamsagni :-*** Mamsa means muscle. Mamsagni takes Sukshma Mamsa, the nutritional food resulting from the action of Raktagni, and digests it and three types of substances are produced. One is called Sthula Mamsa, that is Mamsa dhatu (muscle tissue), the second is Sukshma Meda (nutritional food for fat tissue), and the third is Upadhatu (muscle fat and seven layers of skin). The secretions in the nose, metabolic wax in the ears and secretion in the eyes are produced at this time as the Kitta products (metabolic impurities).

iv. ***Medo Agni :-*** Meda means fat or adipose tissue. This Agni takes the nutritional food created by Mamsagni which is called Sukshma Meda, digests it and converts it into real Medo Dhatu, e.g., fat. Three types of products are produced in this action: Sthula Meda (Medo Dhatu - fat), Sukshma Asthi (nutritional food for the bones) and Upa Dhatu, that is Snayu (tendons). The by-product or kitta of Meda is called Sweda, (sweat).

v. ***Asthi Agni :-*** Asthi means bones. This Agni takes the nutritional food formed by Medo Agni which is called Sukshma Asthi, subtle bones, and acts of it and forms regular bones. Three types of substances are produced from the action of this Agni. One is Sthula bones (bone), Sukshma Majja, (subtle marrow or the nutritional food for marrow) and the third is Kitta substances, for example, the hair on the head and body and nails.

vi. ***Majja Agni :-*** Majja means bone marrow. This Agni takes the nutritional food that is formed by Asthayagni, sukshmamajja, and digests it and converts it into bone marrow. Three types of substances are formed at this level. One is Sthula Majja, e.g., regular bone marrow, the second is Sukshma Shukra, that is subtle sperm and ovum, or nutritional food for sperm and ovum and the third is the oily substance of the eyes, faeces, and skin which is the kitta or by product.

vii. ***Shukra Agni :-*** Shukra means sperm in men and ovum in women. This Agni works on the nutritional food coming from the action of Majjagni that forms shukra. Sthula Shukra is called regular sperm or ovum. There is no by-product or kitta in this action because by the action of seven successive Agni on the food, digestion has become very subtle and the last product of the food is so subtle and pure in nature that every bit of those molecules is useful in the body. Still one more sukshma-paka or subtle substance produced at this level is called Ojas. It is a vital substance of the body and is responsible for immunity, good strength, and physical and mental excellence in functioning.

(Chart :- Functions and Signs of Increased and Decreased Dhatus) See page No. 22

(3) Pancha Bhuta Agni

Another five Agnis are called Pancha-Bhuta-Agni. The five basic elements are Earth (Prithivi), Water (Apa), Fire (Agni), Air (Vayu) and Space (Akasha). Their corresponding Agnis are called Parthiva Agni, Apya Agni, Taijas Agni, Vayavya Agni, and Akasheeya Agni. Let us see how they function.

We know that there are five types of properties forming every substance in different proportions. Heaviness, roughness, form, etc. are Prithivi properties, liquidity fluidity, unctuousness, etc. are the properties of Apa and so on. These properties are also present in all Dhatus. Rasa, Rakta, etc. Each Dhatu is composed of all five mahabhuta. For example, the fluidity of blood is due to water, its color and hotness is due to Agni, its movements due to Vayu, its smell is due to Prithivi and its lightness is due to Akasha. In the same way all dhatus are formed by a combination of five mahabhutas. But there is a predominance of certain mahabhutas in each Dhatu and they are named according to that. For example, Mamsa (muscle) is predominant in Prithivi so it is called Parthiva. Bone is called Parthiva. Shukra is called Apya, Rasa is called Apya, etc. All Bhuta Agni take their nutritional food from the action of Jatharagni and Dhatu Agni and digest it and form the quality within the Dhatu. That is why it is called Guna Pachana, the qualitative digestion. It is very subtle. When the quality digestion is disturbed at the level of the molecules, serious diseases like cancer start. Bhuta Agni digestion is very important to give the specific shape to the Dhatu. This is why the femur bone of a cow or cat is different than the femur bone of man. Or why the femur bone of one man is different than that of another man. With respect of length, breadth, tuberosity, condyles, smoothness, etc., Ayurveda always holds Dhatuagni and Bhutagni responsible for these specification.

This is a brief review of the concepts behind all 13 Agnis according of Ayurveda.

AMA

Reference was made in the context of Agni about Ama. Now we will look into the details of the concept of Ama.

Ama means unripened substance. It may be anywhere in the body. We know that Agni is the factor which digests all the food and food products in the body at different levels. When Agni is weak, the food is not properly digested and the immature or unripened thing which is the product of Agnimandya (weak Agni) is not converted to the proper standard of utility in the body. This is Ama.

There are three types of Ama described in Ayurveda.

(a) *Ama due to imbalance of Jatharagni.* When Jatharagni is weak and the product of Ahara (food) called first Ahara Dhatu, e.g. Ahara Rasa, is not formed properly it is called Ama. This type of Ama may give rise to many other types of Ama because Ahara Rasa is the main nutritive element for other tissues and the Agnis of the tissues can not work properly on it to form the next stage. This substance is heavy to digest, slimy in quality unclear and inappropriate in form. This usually gives rise to general indigestion and causes many gastrointestinal problems. Ayurveda says that the entire life span, complexion, strength, health condition, corpulance, lustre, ojas and tejas (active principle of sperm and glossyness in eyes), prana (vital breath) are all always due to proper functioning of Agni. Naturally, due to weak Agni, Ama being one great obstruction in the function of Agni, is responsible for causing all the reverse of normal functions.

The term Amavisha is applied to a substance produced by a vicious circle of weak Jatharagni. The result is the production of Ahara Rasa Ama. This again causes a load on digestion for Dhatu Agni (tissue Agni) resulting in the production of Dhatu Ama (tissue Ama) again causing a great load on the tissue Agni and Bhuta Agni, resulting in severe damage to all Agni and producing Ama Visha, that is, toxic substances in the body.

Signs and symptoms of Ama

When Ama increases in the body it gets mixed with Dosha (meaning here a kitta substance -impurity) and forms a harmful chemical substance called Sama Dosha. It acts like a posion in the body. It obstructs all the circulatory channels in the body, it reduces strenght and causes weakness, heaviness, movements of gases opposite to their proper direction (Tympinitis and gastritis), lazyness, indigestion, excessive salivation, constipation, loss of appetite, and fatigue. It produces the following diseases if not treated in time: headache, body ache, pain in abdomen, unconsciousness, giddiness, stiffness in back and hips, yawning, thirst, feverl vomiting, diarrhea, dysentery, stupor, restlessness, profound urination, and numbness, etc.

(a) Ama due to mixing with individual Doshas

If Ama is mixed with Vata Dosha the condition is called Sama Vata, It can produce Vata diseases such as hemiplegia, paraplegia, sciatica, arthritis, and other nervous system diseases.

If it is mixed with Pitta, Sama Pitta condition can produce pitta diseases, such as burning in stomach, hyperacidity, gastric ulcer, duodenal ulcer, ulcerative colitis, burning micturation, fever, thirst, etc.

If it is mixed with Kapha, the condition is known as Sama Kapha, which can produce Kapha diseases such as common cold, allergy, sinusitis, tuberculosis, Aghimandya, etc.

(b) Ama due to Overlapping of Dosha

Vagbhata has described the possibility of Ama resulting from vitiated Doshas overlapping on the functions of each other The doshas, vata, pitta, and kapha, are supposed to maintain all the normal functions of the body. However, in certain situations they tend to overlap each other, and produce a toxic substance which is called Ama. The example of kodrava is given in the text. Kodrava is a type of grain which is like millet, It is dry, less starchy and has much less nutritive value. It is a little bitter and astringent in taste and does not increase fat even if taken in large amounts. Chapati or Roti are prepared from this grain. If Kodrava is kept for a long time without being cleaned, germs breed in it. Vagbhata says that in the same way, if the doshas are not cleaned, not eliminated for a long time in the proper method, they produce the toxic substance which is called Ama, which is the cause of all diseases. The Agni of the five basic elements, Bhutagni, plays an important part in the production of this Ama : Prithivi (earth), and way of saying this is that the type of dosha dominating is determined by hereditary factors in the sperm and the ovum. Charaka has described Beeja and Beeja bhaga Avayara in the sperm and in ovum. A tiny, molecular part of Beeja (sperm or ovum) is called Bheeja bhaga, a term similar to genes. Beeja bhaga Avaya means the most tiny particle of that gene which may be similar to DNA. Thses factors come from our ancestors to create some similar properties in future generations, such as similarity of complexion, eyes, voice, height, obesity or leanness, etc. and also allergies or immunity from specific types of bacteria or causative factors for disease. Ayurveda classifies these inherited factors as Shukra Shonita Prakriti.

2. Kala garbhashaya

Kala means time; Garbhashaya means uterus. The condition of the uterus at the time of conception has great influence in the formation of Prakriti. The uterus may be vitiated by Vata, Pitta, or Kapha as well as Rajas and Tamas. Prakriti may be formed according to an excess of one of the doshas in the uterus of the mother.

3. Matu Ahar vihar

The diet taken by the mother and her behaviour during pregnancy serves to increase or decrease a particular dosha. Therefore, some changes are possible after the influence of the uterine dosha at the time of conception.

4. Mahabhuta vikara

We have discussed the five basic elements (mahabhutas). Their products have an influence on Prakriti. The five basic elements combine with the mother's influence, father's influence, nutritional element (Rasa) and the Self (Atman) to form the constitutional structure or Prakriti in every individual. The various combinations of these factors determines the nature of that person.

Signs and symptoms of Prakriti

1. Vata Prakriti

Vata is dry, rough, light, mobile, abundant, swift, cold, coarse and nonslimy in quality. Each quality has a specific effect on the formation of Prakriti. Roughness and dryness of Vata produces roughness and dryness in skin and shortness in body. The development of the body is not properly maintained. Body strength is less, the voice is weak, low, and hoarse and these people are vigilant. Lightness of Vata produces lightness and unsteady movement. This type is frail, wavering, eats lightly and quickly, speaks lightly and quickly and has similar traits in other activities. Mobility produces instability of joints, eyebrow, jaw, lips, tongue, head, shoulder, hands and feet. Vata persons therefore always tend to move eyebrows or lips or hands and legs while performing other activities. Abundance produces talkativeness, joints and tendons which are abundant and there is a network of veins visible on hands and legs. Swiftness produces hasty initiation, quick initiation, quickness in fear, quick in passion-affection, aversion on disinclination. Quickness in acquiring knowledge, but poor in memory. They cannot retain for a long time what they have gained.

Coldness produces intolerance for cold, often afflicted with cold, always feel cold in body, hands and legs are cold, shivering. It also produces stiffness in body. Coarseness produces coarse hairs, beard, and mustaches, small hairs, nails and teeth, small face, hands and feet. Nonsliminess produces cracking in body joints, sounds and movements of joints.

Vata people like sweet, sour, and salty tastes more than the others. They crave warm food, warm drinks, they like warm climates better than cold, body massage and fomentation or heat thorapy. They tend to quarrel with others, often they have dreams of running, jumping, climbing trees and mountains. Usually they do not believe others and do not remain trustworthy. They cannot control their passions and therefore are not steady in friendship. Unstable in mind, gait and sight, poor or medium in sexual act and in quantity and quality of seminal fluid.

Due to all these qualities usually they are weak in strength, short in life span, have few progeny, and are short on means and wealth.

2. *Pitta Prakriti*

Pitta is hot, sharp, liquid, fleshy in smell, sour and pungent. Each of these qualities has a specific effect in the formation of Prakriti. Hotness produces intolerance to heat, hotness on face, fairness and delicateness of organs. Plenty of moles, freckles, black moles, pimples, portwine marks on skin. It produces excessive hunger and thirst. Pitta people have early appearance of wrinkles, gray hair and hair falling tendency. Their beards and mustaches are sharp, soft, sparse and brown in color. Hairs are small, scattered and brown.

Sharpness produces heroism and valour, courageousness, sharp gastric fire. They are always hungry and eat frequently and take abundant food, and plenty of drinks. They are intolerant to hard work.

Liquidity produces laxity and softness in joints and muscles, profound sweating, urine and faeces.

Fleshy smell produces excessive bad smell in axilla, mouth, head and body. Pungency and sourness produces insufficient semen, inadequacy in the sexual act and few progeny.

Pitta Prakriti people like sweet, astringent and bitter tastes more than others. They crave cold things, cold food and drinks. They do not like hot drinks and food. Usually they have dreams of gold, sun, blazing fire, lighting, fiery glow in the sky, fights, quarrels and struggles. Pitta men are not very attractive to women. They are radiant, valorous, proud, irritable, angry in nature, fond of disputation in assemblies, difficult to subjugate, unbending, affectionate toward dependents, moderate in strength, wealth, means and life span and knowledge and understanding.

3. *Kapha Prakriti*

Kapha is unctuous, smooth, soft, sweet, essence like sap, solid, dull, rigid, heavy, cold, slimy and clear in quality. Each quality has the effect of producing certain symptoms of Prakriti as follows.

Unctuousness produces unctuousness in organs. Smoothness produces smoothness in organs. Softness produces delicateness, fairness and pleasantness in organs.

Sweetness producese abundant seminal fluid, strenght in the sexual act, and more progeny. Essence or sap quality produces compactness and stability in body.

Solidness produces good development in body and marked standard of all organs. Dullness produces dullness and slowness in activies, food intake and speech.

Rigidity produces delayed initiation of action, delay in becoming irritable and delayed effectiveness. Heaviness produces heaviness in movements, stability in movements. Coldness produces little hunger, thirst, less temperature of body, and little sweating.

Sliminess produces strong joints and ligaments. Clarity produces clear eyes, clear face, unctuousness on face, and in voice.

Kapha Prakriti people like pungent, bitter and astringent tastes. They crave dry and hot things. They have a dislke for humid and cold climates. Their memory is long but their receptive power is slow. They become fearful slowly, they become excited slowly. Their attachment and detachment is slow. They walk slowly with a stable footing on the earth and walk like a swan. Their eyes are big and attractive. Arms are long and bones well padded. They have big and robust joints. They have dreams of birds, garlands, swans, rivers, lakes, ocean, and romantic events.

They are gentle in nature and god- fearing types. They are prosperous, self-controlled, merciful, stable in friendship, kapha men are loved by women, generous, intelligent, greatly enthusiastic, strong, having plentiful means, progeny, friends, and wealth.

Signs and symptoms of combined dosha prakriti

Vata, Pitta, and Kapha may form combinations according to their quantitative and qualitative balance in sperm, ovum, and uterus. In the case of combinations, the signs and symptoms of same doshas may be present in particular organs according to their effect in a particular part. Prakriti is judged according to the majority of signs dominating altogether.

Charaka says that the majority of people are always found to be combined Prakriti. Single Dosha Prakriti is very rare and they are nearer to disorder (pathology) than a natural constitution.

In combination, two Dosha's signs and symptoms can manifest in the following way: For example, in Vata, Pitta, Prakriti some signs of both Vata and Pitta would be present, but depending on the intensity of the more dominant of the two, the outcome will be different. If dryness of Vata manifests in the skin and a little unctuousness of Pitta is also present in the skin, then the skin will not be so dried and rough as if only dryness of Vata is present and no Pitta at all. If the color of Pitta is present in the eye, it will give a redishness or yellowishness to the eye but if kapha is also present, the color of pitta will not be so apparent. Therefore combination Dosha symptoms must be observed properly.

How to Diagnose Prakriti?

Prakriti examination is a subject for an expert. An Ayurvedic physician decides Prakriti by interrogation and physical examination of the organs of the body. However, we are giving our readers the easiest method of Prakriti examination so that they themselves can diagnose their prakriti. However, this will be only an inference of their prakriti and should be regarded as only a primary assessment of it. We do recommend that they should consult their Ayurvedic expert for confirmation of Prakriti and determination of diet, daily routine, or seasonal routine.

One proforma is presented in the following table which is divided into two sections. Section one is as introgatory method in which a few questions are asked. The answers are given in three columns for Vata, pitta, and kapha respectively. The reader answers his own question from one of this group and marks an X for a positive answer. Each of these marks should be considered as "one" point obtained by him.

Section two is a physical examination. The same method follows and each positive sign should be given one point which will be calculated afterward to diagnose Prakriti.

Examination of Prakriti

Section I : Interogatory Method

Question to ask	Answer of Vata Prakriti	Answer of Pitta Prakriti	Answer of Kapha Prakriti
1. How do you do your activities ?	With a lot of initiative, very quickly	With medium initiative or speed	Slowly
2. How do you become excited?	very quickly	quickly (medium)	slowly
3. Is your receptive power (If you learn something new, how do you assimilate it)?	very quick	quick	slow
4. Is your memory	short?	medium?	long?
5. How is your digestion? (Can you digest anything you want to eat)?	irregular (sometimes yes sometimes no)	very sharp (always yes)	slow (No. I have to think before I eat and avoid certain types of foods.
6. How is your hunger? (Can you skip your mealtime easily ?)	irregular (Sometimes yes sometimes no)	sharp (No I can not skip. I have to eat first then work.)	low (I can skip my meals and there is no discomfort).
7. How much quantity of food can you take?	sometimes large sometimes small	always large	always small
8. Which group of tastes do you like more? If you like very much give 3	sweet sour salty	sweet bitter astringent	pungent bitter astringent

Question to ask	Answer of Vata Prakriti	Answer of Pitta Prakriti	Answer of Kapha Prakriti
points, if medium give 2 points, if okay give 1 and if you don't like that taste give 0. mark.	Total	Total	Total
9. Do you feel very thirsty ?	not very much	yes abundantly	not very much
10. Do you crave warm food or cold food?	yes, warm food	I crave cold	warm and dry
11. Do you crave cold drinks or not?	hot	cold	hot
12. Your bowel movements are	irregular	more than 2 time every day	regular (once a day)
13. Do you tend to have	constipation (hard stool)	loose stools	formed stool
14. Do you perspire	excessively and with body odour	very easily	very little
15. Is your sexual desire?	meagre	moderate to meagre	abundant
16. How many children do you have? (This is for those who did not use any contraception.)	small family 1-2	medium 2-5	big family 6 or more
17. Is your sleep?	scanty and interrupted. About 6 hours	little but sound. 6-8 hours	abundant and heavy. About 8 hours

Question to ask	Answer of Vata Prakriti	Answer of Pitta Prakriti	Answer of Kapha Prakriti
18. Do you often have dreams with the theme of one of these groups? tains struggle, wars	fearfulness flying, jumping, running, climbing trees and moun sun, fights,	anger, fiery, violence, blazing fire, lightning, gold ocean, romance	water, lakes, river, birds swans, clouds, garlands,
19. How do you take your problems or difficulities?	with worrying a lot, unstable mind, moving back and forth, loosing self control easily	overshadowed angry or irritated early	mind remains stable, clear peaceful, problem is solved slowly but steadfast
20. How do you talk?	fast, missing some letters, words, diffuse	fast but sharp, clear cut	slow, clear, sweet
21. How do you walk?	very fast, light movement sharp	medium movement, but pressing No impression on ground	slow, pressing the foot on the ground
22. Do you have movement of eyebrow, hands, legs, eyes, nail cutting, neck, shoulder...while working?	associated Yes	– –	no movement

Section - II
Physical Examination

Subject	Features of Vata Prakriti	Features of Pitta Prakriti	Features of Kapha Prakriti
1. Face Look in mirror	Nonspecific like one in ten persons	Delicate, white reddish, wrinkles, but good like one in hundred persons	Attractive, good looking, white, glossy clear, pleasant like one in thousand persons
2. Movements Watch your hands, legs, neck, and eyebrows	light and quick always moving	sharp and precise	slow
3. Body weight *see footnote	light 5-10 pounds less than normal	medium exactly normal	heavy 5-10 pounds or more above normal
4. Body frame	lean, long or short	medium size	large, plump fleshy and fatty
5. Body tendency	dry, rough emaciated stump-like	soft	soft, glossy
6. Body strenght (by general feeling)	weak	moderately strong	strong
7. Rasa-Nutritional fluid (first tissue) Watch the veins on wrist and hands in hanging down position. Rasie the hand above the head	filling in about 15-20 seconds 1+	filling in about 10-15 seconds 2+	filling in about 5-10 seconds 3++

Subject	Features of Vata Prakriti	Features of Pitta Prakriti	Features of Kapha Prakriti
for 30 seconds. Lower again. Watch how quickly the empty veins fill up again.			
8. Skin temperature	low, cold hands and feet chest, hands, feet	high, warm or hot forehead	low
9. Skin moistness	dry	slightly unctuous	unctuous
10. Skin complexion	dark, black copper type or fair like wheat	fair, reddish or	white
11. Skin	rough, cracking portwine marks blackheads	moles, freckles smooth	clear, soft
12. Eyes	proturberant small, rough eyelashes thin and scanty, pupils dilated	sharp, penetrating eyelashes may be brown, white or copper color	Big, attractive like filled with milk eyelashes long and thick
13. Eye (conjunctiva) color	blackish.	yellow, reddish	white, glossy
14. Teeth	very small or large, protruberberant, cracked rough and irregular in size	moderate size yellow	strong, white
15. Nails	short, rough, dry tough, dusky less growth	little unctuous copper colour	long, soft glossy, smooth white, well rooted, thick

Subject	Features of Vata Prakriti	Features of Pitta Prakriti	Features of Kapha Prakriti
16. Lips (see note)	blackish, dry	copper colour moist	unctuous,
17. Hands	short	medium	long
18. Hairs (head)	scanty, rough dry, tough tawny, inclined to fall out, gray hair tendency, baldness	scanty, soft yellowish black, thick, long, firm, well rooted wavy	plentiful, soft glossy, smooth
19. Body hairs	scanty	copper colour	thick, plenty
20. Joints	cracking, loose rigid, unsteady	flabby	strong, well knit, firm, compact
21. Tendons (look at hands and feet)	very visible	–	well hidden
22. Veins reticulated	prominent	–	deep
23. Abdomen	thin	–	thick
24. Chest ribs visible	long, short, ribs not visible	medium covered with fat	wide, strong,
25. Body smell	none smells putrid	fetid odor, in arm pit	none
26. Foot prints	ill defined	–	well defined
27. Tongue	darkish	copper colour	light and clean

Subject	Features of Vata Prakriti	Features of Pitta Prakriti	Features of Kapha Prakriti
28. Special characteristics	eyes open during sleep	eyes tend to go red quickly from anger, and exposure to sun	happiness in eyes
29. Pulse	light, irregular dry, speedy Felt on index finger close thumb of the person	sharp, hot light full in volume Felt on middle finger	heavy, slow unctuous Felt on third finger (ring finger) or distal part

Note for No. 16 : Body weight standard charts according to age, height, sex are available anywhere. The following formula is also helpful to decide your weight. According to your height for 5 feet, take 100 pounds for female and 106 for male. 5 lbs more for every additional inch in females and 6 lbs more for every additional inch in males.

How to know your prakriti ?

From Section I and II count your x marks and calculate your score. There are fifty points in total. If your score is more than 25 in one Dosha and less than 25 including the other two Doshas, your Prakriti may be called single Dosha Prakriti in the name of the Dosha of 25 or more points as Vatika Prakriti, Paitika (Pitta) or Sleshmika (Kapha) Prakriti. If the score of one Dosha is not more than 25 marks, count the first two and your Prakriti will be called Dwanelaja Prakriti or Samsargaja, which means twin type Prakriti, like Vata Paitika or Pitta Vata Prakriti, Vata Kapha or Kapha Vata Prakriti or Pitta Kapha or Kapha Pittaja.

Sometimes two Doshas may score equal marks, as Vata may be 20 and Pitta and Kapha may be 15 each. In that case merit is given to pulse examination, which is described in another chapter. If pulse examination is not possible, count the score equal Dosha separately from Section I and II. Give preference to Section II, Physical Examination. For example, Pitta and Kapha are 15 in total but pitta scores 6 from Section I and 9 and from Section II, and Kapha scores 8 from Section I and 7 from Section II, we will give preference to Pitta and Prakriti will be Vata Pitta.

Important note : Don't try to put marks in each and every colums. It is possible that some of the columns may be blank.

This is a general way to decidie Prakriti. If you have doubt, always consult your Ayurvedic expert.

The Importance of Knowledge of Prakriti in a Health Program

Prakriti plays an important role in health planning. If we know our natural constitution (Prakriti) according to Vata, Pitta, and Kapha, we can take care of our problems and defend against disease. We can know what sort of diseases are probably possible in us in what type of season, and can know how to prevent them before they attack us. It is also possible to easily know about the prognosis of disease with respect of Prakriti.

For example, Vata Prakriti persons if they indulge more in a cold, dry, rough, bitter, pungent and astringent diet, over exercise, have irregular food habits, live in colder, dryer climate may suffer from Vata diseases as Vata tends to be aggravated by these type of causes and Vatika persons tends to aggravate more easily than other Dosha. For seasonal consideration cold-winter season and prerainy season and cloudy dry windy climates are not good for them. They may fall ill in these climates. Illness may worsen if already present. Any type of sickness may be increased at Vata time, like evening time, late in the night, and the third hour after meals and in old age.

If they follow diet, behaviour, and tastes to decrease Vata, they may prevent their natural tendency toward the possibility of Vata-type diseases.

In the case of Pitta Prakriti, if they tend to indulge in hot, sharp, pungent, sour, salty things, work with fiery, acidic substances they may suffer from Pitta diseases as Pitta tends to aggravate from these causes and in these types of persons Pitta always tends to aggravate more easily than others.Causes may aggravate the sickness of Pitta Prakriti persons and opposite type of diet or behavioural pattern may help them to recover. Hot climate, autumn, second hour after meals and midday (noon) and midnight are the specific times when Pitta Prakriti people's sickness may increase and medicine taken at this time may be more helpful for speedy recovery.

In the case of Kapha Prakriti, if they indulge more in unctuous, oily, heavy, dull, slimy food substances and eat sweet, sour, salty tastes, take more rest and live a comfortable life, with a lack of physical exercise, they may suffer from Kapha diseases, as these causes aggravate Kapha and Kapha Dosha tends to aggravate easily in these types of people more than others. These people may fall sick in the spring, in cold and damp climates if they do not take proper care. Their sickness may increase in these climates and also at Kapha time like early morning. If proper medicine is given at this time it may be more effective.

In this way knowledge of Prakriti is very useful and important to maintain health in the individual. One can take proper care, adjust diet properly and avoid the diet which is harmful; one can adopt proper daily routines and seasonal routines and attain perfect status of health.

Whether Prakriti changes ?

The question is always asked by Ayurved scholars whether Vata Prakriti or any other Prakriti can be changed into Pitta Prakriti, Kapha Prakriti or so on. It is also discussed in Samhita. There are two opinions regarding this subject. Sushruta says that Prakriti, which is formed at the time of conception by genetic and other factors, is not changed and remains throughout life. Sushruta says that it can be changed when the life span comes to an end. That means a change from the original signs and symptoms which are present at the natural constitution from birth, indicate that the life is about to end and they are considered fatal signs (called Arista).

For example, skin in Vata Prakriti is dry, rough and darkish. If the skin is changed into unctuous, smooth fair color without reason, it may indicate that death is near. There are many other characteristics based on touch, sound, sight, taste and smell, described in the classics. If they change suddenly in a diseased condition or in a healthy condition, they are believed to forecast death.

It is therefore believed that Prakriti is not changed in one's lifetime.

There is another side to this concept which believes that Prakriti can be changed by Naishitiki Chikitas-like meditation practise, sidhi practise, tapas, and chanting of mantras and sacred fire, etc. Ayurveda believes that these type of actions have an influence on the mind of a person and mental Prakriti can be changed by long practice of these methods and hence a changed mind can produce a different type of physical and physiological effect in the body which may be similar to change of Prakriti.

Whether any Prakriti is very good or bad-desirable and undesirable ?

This is the most common question from listeners and Ayurvedic students. Is there any superiority or inferiority, inherent goodness or badness in any particular Prakriti. For example, Kapha Prakriti people are said to have good means, wealth, a circle of friends, long memory, love from women, good compactness of body constitution, be fair, have attractive organs, strength and immunity more than Vata and Pitta type of people. Seeing all these points many scholars think that Kapha Prakriti is better than others and it is more desirable.

If we think deeply with reference to Ayurvedic classics, we can say there is no superiority or inferiority in Prakriti as all of the qualities are essential to balance physical and mental functions. Sama Prakriti, that is equal or balanced Dosha Prakriti, is always good for a healthy life. Real balanced Dosha status is very rare if not impossible, but is always desirable and the aim of Ayurveda is to establish real balanced Dosha status and thus perfect good health.

There are some good points in every Prakriti and also bad points. For example, with all above mentioned good points of Kapha Prakriti, Kapha is slow, dull. Kapha persons work very slowly, they require more sleep, more rest, they always have a weight-gaining tendency, a tendency toward diabetes, obesity, heart disease and vascular problems. Many times they make their decisions very late on any problem and miss the game.

Pitta Prakriti people have some bad points like tendency for hair to fall out, baldness, gray hair, pigmented skin, angry nature, etc. There are, however, some good points in them like being very sharp, very brave, valorous, good speakers, difficult to defeat in debate, digestion is very good, metabolism is good and they take advantage of doing the right things in a timely manner.

Vata people have some bad points like leanness, roughness in skin, irregularity of digestion, weakness in decision making, shortness of memory, etc., but also have some good points like quick thinking, quickness in activities, thinness in body, more active nervous system than others, etc.

In short, each Prakriti has some adverse points and also worthy points, that is why mixed prakriti is always good because all of these points and qualities are required by individuals to enjoy life. Kunti & Droupadi say in Mahābharata a great epic of India that he is not a man it he does not become angry when it is required means anger (pitta), Fear (vata), pace fullness (kapha) etc. All quallities are erential to enjoy and to earn some thing in life.

Charaka says that single Prakriti persons are always ill. They are not really balanced in consitution but actualy they are nearer to a diseased state. Therefore, nobody should feel regret for not being Kapha Prakriti, but our efforts should be toward balance of all Doshas.

Prakriti concept and attraction to particular type for spouse.

Many times the question is asked whether Prakriti concept has something to do with matching husbands and wives. Adjustment is a key to a happy life. Pitta Prakriti people have little ability to adjust, therefore Pitta husband and Pitta wife may have more problems in adjustment. Kapha Prakriti can adjust with any other Prakriti and Vata Prakriti can also adjust with little discomfort. But Pitta against Pitta is a very difficult situation in a family. Therefore, Pitta Prakriti wife and husband, father and son, brother and sister, of friends always quarrel with each other, and their life is not very happy.

Again it will be good to remember the factors that can affect the mental doshas, i.e. meditation, etc., and hence the physical doshas can change. See also Chapter No. 7 For Details.

CHAPTER -7

CONCEPT OF MIND - PSYCHIC PRAKRITI

Relation to Triguna and Tridosha and its practical implimentation to avoid mental disorders

It is said that as the result of developed modern technology in medical sicence the majority of physically oriented diseases are being controlled and decreased. On the other hand, due to increased stress and mechanical life, psychological diseases, anxiety, and tension-oriented problems are increasing. Modern medical science, which has no background of Adhyatmic anatomy and physiology like Ayurveda is not able to address this point. It is like a man who has a bandage on his eyes and tries to touch a target in the dark.

Modern medical science has a long journey ahead to accomplish effective measures in this field. According to some analyses, ten million people in the U.S.A. use sleeping pills every day to get rid of anxiety and to sleep. If they look into the beautiful concept of Ayurveda, they may have a permanent solution for their problems without causing difficulties or taking damaging drugs.

The concept of mind in Ayurveda is totally different than the modern concept. It is based on knowledge of Being, that is, **Atman** or soul.

The importance of mind and its study was established in Ayurvedic classics at least three to five thousand years ago. Strong mind in a strong body changes the nature of disease. Serious disease appears like an ordinary minor disease if the mind is strong. On the other hand, ordinary minor disease takes the form of serious disease if the mind is weak. Ayurveda teaches us how to make our mind strong.

What is mind in Ayurveda?

Mind is termed 'satva' and also 'chitta' in Ayurveda. Mind is defined as the entity which on contact with Self (being), sense organs and sense objects is responsible for the production of knowledge. There are two qualities of mind, subtleness and oneness. That means it is most subtle in the body and there is only one mind in one body. Mind is called 'ubhaya indriya' which means it is a dual organ for the sensory and motor systems. Mind is a bridge between soul and body and senses. Atma or being is the 'knower' (gyata). The Self or Atma contains knowledge which comes forth or is known only in conjunction with an instrument of knowing and does not come forth should the condition of the instrument be impure or be absent from its primary contact. Like a dirty or unclean mirror, no image is reflected. There is no perception if the mind is damaged. The mind, the intellect and sense organs are called machinery of Atma which should always be pure, clean, and intact to transmit pure knowledge.

The mind is connected with all cells of the body by afferent and efferent roots to receive responses and produce responses. Supreme self (Paramatma) is the cause of consciousness in conjunction with the mind.

Evolution of psyche and its relationship with Atma and body

Charaka has described six factors in the formation of an embryo. They are (1) mother (2) father (3) self (4) suitability (satmya), (5) nutritional fluid (rasa) and (6) mind (satva) which is called an associate. According to Ayurveda, Psyche is always associated with Self and enters in the body of the embryo at the very moment of conception and if the mind is pure and not clouded by Rajas and tamas as it usually it we can recollect the incidents of previous births, called "jatismara."

Psyche when it enters the embryo is responsible for developing the folloiwng qualities

1. Inclination (bhakti)
2. conduct (sheela)
3. Cleanliness (shoucha)
4. Aversion (dwesha)
5. Memory (smriti)
6. Attachment (moha)
7. Detachment (tyaga)
8. Envy (matsarya)
9. Valour (shourya)
10. Fear (bhaya)
11. Anger (krodha)
12. Drowsiness (tandra)
13. Vigour (utsaha)
14. Intensity (taikshnya)
15. Softness (mardava)
16. Seriousness, deepness (gambheerya)
17. Instability (anavasthitatva)
18. Other psychic functions (see ahead)

It is described that first of all pure consciousness (shudha chetana) comes forward along with Psyche to receive the qualities of the mahabhutas prior to the actual forming of the embryo and in order to produce embryonic development. This principle or primary consciousness is also termed Hetu (cause), Karana or Nimitta (causative factor), Akshara (undecaying), Karta (doer), Hanta (thinker), Vedita (perceptor), Bodhita (knower), Drastra (seer), Dharta (sustainer), Bramha (creator), Vibhu (omnipresent), etc. which describes more fully all the functions of pure consciousness. In the creation of the universe, the macrocosmos, consciousness associated itself with (Satva) Psyche and started to evolve by taking up Akasha (space). In the same way the creation of microcosm (living body) starts with Psyche taking on the qualities of space (akasha mahabhuta) and then progressively grosser bhutas like Vayu (air), Agni (fire), Apa (water), and Prithivi (earth) to become more and more manifest. The entire process of receiving these qualities of mahabhutas is completed within a subtle measure of time, almost simultaneously in relative terms.

In this way Psyche is connected with all cellular levels because of its existence from the creation of the microcosm. In other words Psyche and consciousness (atma) are omnipresent in the body in every cell and even in the tiniest part of a cell, like DNA, because it is more subtle than the subtlest form of any "anu" of the body (or smallest material proton). Charaka has described a similarity between microcosm and macrocosm: in macrocosm (Brahmananda or universe) greatness of Brahman is respresented by Prajapati and in microcosm (living body or Pinda) inner self is represented by Psyche. The purpose of obtaining this knowledge of microcosm being macrocosm is to realize that the entire universe and the self are one, that happiness and misery both arise from the Self and not outside causes, that one retains the influence of previous actions in past lives (karma) and must not blame external forces, but focus on attaining enlightenment.

Functions of the mind

1. The perception of all objects of senses (chintyam)
2. Analyzing the thoughts (vicharyam)
3. Reasoning, logical explanations (uhyam)
4. Meditation (dhyeyam)
5. Determination (samkalphya)
6. Control over all senses (indriyabhigraha)
7. Self control (swasya nigraha)
8. Perceiving all the objects with their merits or demerits to be Buddhi (intellect)

Mechansim of functions of mind

Mind is activated in its functions through the Vata system. Mind is called Governor of the Senses, and Vata is called Governor of the Mind. Vata leads and controls the mind and engages all sense organs in their activities. That means Vata is the physiological machinery for the mind to perform action. Prana Vayu which is situated in the brain is the controller of the sense organs, buddi (intellect) and actions of the mind. Udhana Vayu which is responsible for all efforts is located in the chest and throat. Vyana vayu which is responsible for all movements is present all over. Sadhaka Pitta which is responsible for all accomplishment is located in the heart. Tarpaka Kapha which is responsible for nutrition of all sense organs and their centers in the brain is located in the brain. These are the entities responsible for the functions of the mind. Besides all of these ojas Dhatu is also one important tactor in liking the tunctions of mind with body. Ojas is mainly located in heart but is circulated all over the body.

Three qualities of mind

Satva, Rajas, and Tamas are three qualities of mind. Actually Rajas and Tamas are termed mental Doshas which are responsible for producing mental disorder. The Physique and body are considered to be two seats of disease and it is Rajas and Tamas which cause imbalance in the mind. In fact, the Supreme Self is called "Nirvikara" meaning having no imbalance or abnormalities in it. Mind and sense organs are the seats of imbalance, by being the mechanisms which involve one in misery or in happiness. Imbalance of mind is caused by the functions of Rajas and Tamas, and Satva always tries to establish balance in the mind. Rajas and Tamas overlap the functions of Satva when they are stronger than Satva. Clouded Satva cannot operate to function normally and errors or mistakes of the intellect occur, which is a major causative factor for all types of diseases.

1. *Rajas* is called "Roshamsha" which means agitating entity, producing anger, aggravation, offending nature, and activating the mind into inclination. Inclination is caused by ignorance, desire, aversion, and action, which produces ego (ahamkara), attachment (sanga), doubt (samshaya), very exaggerated sense of (my) self (Abhisamplava), sense of ownership-that everything is mine and I am theirs -(Abhyavapata), opposite thinking, vacillating between worth doing and not worth doing, wholesome and unwholesome, beneficial and nonbeneficial (vipratyaya), lack of distinction between conscious and unconsciousness, original source and products of source, inclination and disinclination (Avishesha), incapacity for virtuous actions. By this chain of abnormal functions a person becomes an abode for all miseries of the Psyche and body and continually engages in inclination.

2. *Tamas* is called "Mohamsha" (ignorance). It leads the mind in the opposite direction from its work. Sitting idle without work, laziness, dullness, lose of intellectual functions, loss of proper understanding in proper time, is caused by Tamas, and the person cannot make timely decisions to do anything. This also causes miseries. Tamas is called "dark" and keeps one away from enlightenment.

3. *Satva* is called "Kalyanamsha" meaning devoid of all abnormalities. It leads the mind into all good activities and produces a blissful condition. Satvam is called light and leads to enlightenment.

The Relationship of Vata, Pitta, and Kapha with Triguna

There are different opinions regarding the relationship of physical Doshas Vata, Pitta, and Kapha with Triguna. According to some scholars Vata is correlated with Rajas for being responsible for similar functions. Vata is aggressive, mobile, pushing, dashing, leader of Kapha and Pitta and all the activities in the body are connected to the functions of Vata. Rajas also is very active in the Psychic area hence Vata is predominantly Rajasika. Some functions of Pitta are similar to Satva like intellectual sharpness, valour and lightness, hence Pitta is called Satvika. On the other hand, Pitta is a more aggressive, anger-producing element which is contradictory to Satva. Therefore, other scholars do not agree to correlating Pitta with Satva. Tamas is dull, slowgoing, causing laziness like Kapha, hence Kapha is called Tamasika in nature; but Kapha people are more balanced in intellectual functions, long memory, pleasant behaviour, with many good habits which is contradictory to Tamas. Therefore, other scholars do not agree to correlating Kapha with Tamas.

What is the right view?

We have seen in the evolution of the universe that Avyakta (unmanifest) gives rise to Mahat (inellect) which is Trigunatmaka, meaning it is formed by the combination of Satva, Rajas, and Tamas. These three gunas are well balanced in Avyakta (unmaifest) and the birth of Mahat or intellect is actually a result of an imbalance in the Triguna. Ahamkara (ego) is born from Mahat which is also made up of Triguna. The association of Rajas and Satva creates the five sense organs, five motor organs and mind which is a mixed organ. Rajas in association with Tamas creates Pancha Tanmatra (sound, touch, vision, taste and smell) and Pancha Mahabhuta (space, air, fire, water, and earth). We know that Vata, Pitta and Kapha are the products (as are all universal products) of a combination of Pancha Mahabhuta. Therefore, all of the Doshas are also Trigunatma and their predominancy depends on their predominancy of Mahabhuta combination.

Trigunas in Mahabhutas are described as below.

1. Akasha (space) - predominant in Satva
2. Vayu (air) - predominant in Rajas
3. Agni (fire) - predominant in Satva + Rajas
4. Apa (water) - predominant in Satva + Tamas
5. Prithivi (earth) - predominant in Tamas

On this basis Vata, Pitta and Kapha should correlate with Triguna in the following fashion.

Vata = Vayu (air) + Akasha (space)
= Rajas + Satva
Pitta = Agni (fire) + Akasha (Space)
= Satva + Rajas + Satva
Kapha = Jala (Water) + Prithivi (earth)
= Satva + Tamas + Tamas

If we want to speak in mathematical language, then

Vata = $R^1 + S^1$
Pitta = $S^2 + R^1$
Kapha = $T^2 + S^1$

By this combination we can understand very easily the functions of the physical doshas in relation to psychie gunas.

The types of Psychic Prakriti

Unlike the physiological Prakriti - Vata, Pitta and Kapha, Satva, Rajas and Tamas also produces Psychic Prakriti called Satviki, Rajasiki and Tamasiki Prakriti.

(1) Satviki Prakriti

Satva produces seven types of Psychic constitutions. The names are given as a simili to understand their functional attitudes as follows.

1. *Bramha* (similar to Brahma)

The person who is clean, true to his word, controller of his senses and self, whose nature is sharing, well - versed in knowledge, scientific knowledge, oratory, discussions and having good memory, free from passion, anger, greed, conceit, confusion, envy, excitement, intoerance and equal in behaviour towards all creatures. He is called a Bramha Satva.

2. *Arsha* (similar to Rishi, sages)

A person who is engaged in Pooja (worship), study, vows, oblations, and celibacy, devoted to guests, free from pride, conceit, attachment, aversion, confusion, greed, anger, having good intellectual power, speech, understanding and retention is called Arsha Prakriti or an Arsha Satva.

3. *Aindra* (similar to Indra, king of all gods).

Person who is well equipped with all comfortable means of life, his words are respected, engaged in sacrifices, brave, vigorous, subdued, invincible, foresighted, devoted to virtue, wealth and enjoyment is called Aindra Prakriti or an Aindra Satva.

4. *Yamya* (similar to Yama, god of death)

Person who keeps account of conduct, behaving according to opportunity, unstrikable, prompt in action, good memory, having obtained supremacy, free from attachment, envy, dislike, and confusion is called Yamaya Prakriti or a Yamya Satva.

5. *Varuna* (similar to Varuna, god of rain)

Person who is brave, patient, clear, dislikes uncleanliness, engaged in sacrifice, likes swimming in water, unobstructed action, shows anger or pacification according to the need to the time is called Varuna Prakriti.

6. *Kubera* (similar to Kubera, god of wealth)

Person who is in a good position, has self confidence and pride and commands respect, has enjoyment, wealth, pleasure, is engaged in virtuous acts, and desires, clean, happy, and enjoying nature shows anger and favour accoding to appropriate time is called Koubera Prakriti or Koubera Satva.

7. *Gandharva* (similar to Gandharva, god of music)

Person who is expert in and loves dancing, songs, musical instruments, juggling of words, poetry, stories, history and epics, who always likes to use perfumes, garlands, skin softening applications, likes clean and neat dress, sex with women, and is free from aversion is called Gandharva Prakriti or a Gandharva Satva.

(2) Rajasika Prakriti

There are six types of Rajasiki Prakriti described in Charaka Samhita as follows.

1. *Asuram* (similar to Asura, demon)

Person who is brave, violent, has strong aversion, having supremacy, deceitful, fierce, cruel, always praises himself highly is called Asura Prakriti or Asur Satva.

2. *Rakshasa* (similar to Rakshasa, devil)

Person who is intolerant, always angry, watches to strike at weakness, pointed, cruel, who likes excessive eating, likes to eat meat, indulges in sleep, and physical exertion and is envious is called Raksha Prakriti or Raksha Satva.

3. *Paishachika* (similar to Pishacha, - ghost)

Person who indulges in excessive eating, is fond of sex with women, is unclean, dislikes cleanliness, is timid, terrifying, has abnormal habits of diet and behaviour is called Paishachika Prakriti or Pishacha Satva.

4. *Sarpam* (similar to Sarpa, - serpent)

Person who is very brave when he becomes angry, but very timid when not angry, sharp, likes exertion, wandering, terrorizing wherever he goes, indulges in food and pastimes is called Sarpa Prakriti or Sarpa Satva.

5. *Praita* (similar to Preta, one type of ghost)

Person who is always in search of food, has very troublesome conduct, behaviour, and managment, engages in backbiting, doesn't share with others, is greedy and inactive is called Praita Prakriti.

6. *Shakunam* (similar to Shakuni, - birds)

Person who is always indulging in passions, food, and Pastimes, is unstable in nature, intolerant, has a tendency to think only of the momemt, never putting anything aside for the future is called Shakuna Prakriti or Shakuna Satva. Word Satva here in this nature is used for Manas and not for Satva Dosha.

(3) Tamasika Prakriti

Charaka describes three types of Tamasika Prakriti.

1. *Pashava* (similar to Pashu, - animal)

A. person who tends not to work, lacks intelligence, tends to despise certain food and behaviour, overindulges in the sexual act and sleep is called Pashava Satva.

2. *Matsya* (similar to Matsya, - fish)

A. person who is fearful, unwise, unstable, always after food, constantly passionate and angry, always moving and likes water is called Matsya Satva.

3. *Vanaspatya* (similar to Vanaspati, - plant)

A person who is idle, always indulges in food lacking intellect, tending towards physical activity is called Vanaspatya Satva.

On the gross level we see there are 16 different types of Psyches. If we go further into detail, they can be classified into many more types. Therefore it is possible that one person may have a tendency to behave with a mixed pattern and may be of two types or three types or more.

The purpose of knowledge of Psychic Prakriti

One should know the Prakriti of a person for the treatment of psychological disorders. It is also desirable to avoid the contributing factors to Rajasika and Tamasika Prakriti and try to change it into Satvika Prakriti.

Causes of Psychological abnormalities

There are two main causes which are responsible for producing psychological disorders.

(1) Unfulfilled desires: when a person is unable to get what he wants to obtain.

(2) Bad Fortune: when a person gets what he does't want: what he does not desire to obtain, i.e. it falls on his head, by force.

Both of these conditions create some knots in the psyche and if they are not dissolved in time, a person becomes a victim of psychological diseases.

Some important psychological disorders

According to Ayurveda the following are Established psychological diseases and require the care of an Ayurvedic psychiatrist.

1. *Atatvabhinivesha* :- Atatva means unreality, when one becomes an adherent of unreality, cannot understand the facts or understands incorrectly. It is predominantly due to Tamas (ignorance) overlapping the mind.

2. *Apasmara* (epilepsy) it is characteri zed by sudden atacks fo altered consciousness and motor activities. (Fits.)

Epilepsy is defined as a transient apperance of unconsciousness with loathing-some expression of the physiology due to vitiated memory, intelligence, and mind. It is caused by Rajas and Tamas overlap on the physical Dosha, Vata etc., and their effect on the mind reaches to the hridaya (heart) which is called super seat of inner self and also the seat of the sense organs and stays there and gets excited by passion, anger, fear, greed, confusion, grief, anxiety, exhilaration, agitation. etc. and fills up the Hridaya and seats of the sense organs and immediately one is attacked by epilepsy.

3. *Unmada* (insanity) :-

Insanity is defined as confusion in the mind by virtue of intellect, consciousness, knowledge, memory, inclination, manners, activities and conducts. This is caused by Rajas and Tamas interacting with the physical Dosha producing an abnormality in the mind and intellect in the Manovaha srota (chnannels of mental faculties).

4. *Vishada* (malasie) :-

It is one of the specific diseases caused by Vata and called Nanatmaja disease.

5. *Anavasthit chittatva* (unstable mind) :-

It is also one of the specific diseasres of Vata and is called Nanatmaja disease.

6. *Aswapna* (insomnia) :-

It is also included in the specific diseases of Vata called Nanatmaja. Sleep is caused by Tamas and Kapha. Vata is mainly Rajas predominant. When it is increased Kapha and Tamas are reduced, cause insomnia.

7. *Atipralapa* (delerium) :-

This is a disease of specific Vata derangement also included in the Nanatmaja group. Udana Vata and Prana Vata mixed with Rajas cause this disease.

8. *Abhisamplave* (delusions of grandeur) :-

Abhisamplava is the wrong identity of the Self with the body. When the person feels that only he is great and no one else is greater than he, he himself is the creator, he is completely perfect in himself and he doesn't require anybody, he can do anything, he is the aggregate of the body, sense organs, intellect, and memory. He is only the person who can control anything .This is predominantly due to Tamas, ignorance and also partially due to Rajas.

9. *Vipratyaya* :- (Oppsite reciеption)

Vipratyaya is the state of mind where one thinks constantly in opposites, such as debating if an activity is wholesome or unwholesome, is beneficial or nonbeneficial. Rajas overlaps on the mind and the function of analysis is disturbed by which the intellect (Buddhi) gets confused trying to understand reality and perform right functions.

10. *Avishesha* :- (To be or not to be)

Avishesha is lack of distinction between right and wrong knowledge, between tbe origin of things and the results, between inclination and disinclination. A person cannot distinguish between doing and not doing. Usually this is caused by Rajas.

How to avoid Psychic derangements?

One has to make an effort to follow three lines of conduct:

1. Allow the senses to partake of wholesome sense objects.
2. Perform all activities by analyzing with intellectual examination.
3. In the treatment of disorders use things which are opposite to the thing causing the disover, such as, with a Vata disease -do everything to decrease Vata, with respect to season, time of day and qualities of diet and behaviour.

Charaka has prescribed a list of good conduct which is very necessary to follow if we want to control the sense organs and to obtain perfect health. Some important points from a very elaborated list from Charaka are given below. One should try to follow them to avoid all types of derangements in the body and mind.

Good conduct: sad vritta

A Religious and virtuous acts

1. One should worship God, cows, brahmans, teachers, old men, enlightened persons.
2. One should offer oblation, religious sacrifices, donations.
3. Pay respect to the junction of four (or more) roads.
4. Pay respect to dead forefathers.
5. Act according to your own religion in which you have full trust.

B. Social conduct

1. Take initiative in talking with others.
2. Behave with brotherhood towards all creatures.
3. Help poor people.
4. Be tolerant to other's harsh words; be peaceful.
5. Speak at the proper time, usefully and briefly and sweetly.
6. Engage in healthy competition; this means no harm to others and progress for all.
7. Don't create enmity.
8. Don't create sin.
9 Don't take over other's property.
10. Don't have passion for women of others.
11. Don't befriend the unvirtuous, those hated by the king (or declared a criminal by the government), lunatics, foetus killers, wretched and wicked persons.
12. Don't enter alone in deserted houses or forests.
13. Don't insult noble persons.
14. Don't wander in the night and in an unknown place.
15. Don't disclose secrets.
16. Do not confide in or suspect everybody, nor should one be critical at all times.
17. Don't postpone the things to be done at the proper time.
18. Be devoted in celibacy, knowledge, friendship compassion, cheerfulness, and calmness.

C. *Personal code of conduct*

1. Always wear auspicious herbs which are protective from evil, like Tulsi, Sahadevi and Rudraksha.
2. Wash two times in a day.
3. Keep cleaning excretory passages and feet frequently. Clean them with water.
4. Follow a routine of hair cutting, nail cutting and shaving (at least) three times in a fortnight.
5. Always wear good, clean, untorn clothes suitable to the season.
6. Wear flowers and fragrance (perfumes).
7. Follow a routine of oil massage on head and feet, ear and nose every day.
8. Use Ayurvedic herbal incense.
9. Keep a smile on your face.
10. Keep the balance of mind in difficult situations-Called Satvavajaya.
11. Respect guests and show hospitality.
12. Keep control of the self. CalledAtma-vijaya.
13. Avoid undue tension.
14. Live free from fearfulness.
15. Keep enthusiasm in every matter.
16. Be skillful, courageous, wise and forebearing.
17. Respect and serve teachers, elderly persons, successful persons (sidhas) and religious persons.
18. Take an umbrella walking stick, turben, and footwear when you go out for a walk. Always look at least six feet ahead of you.
19. Avoid dirty places, dirty clothes, bones, thorns, hairs, chaff, garbage, ash, skulls the place where criminals are executed and the place where offerings are made.
20. Stop exercises before you get completely tired. Do'nt do over exercises
21. Don't speak lies. Speak true only
22. Don't sit on a hard seat which is high up to the knee. It is troublesome
23. Don't sleep on a bed which is not covered by a clean bed sheet or has no pillow and which is lumpy or not big enough.
24. Don't climb to the top of mountains which are uneven. (It is Risky)
25. Don't sleep for too long, nor stay awake for a long time in the night.
26. Avoid Eastern winds. Because it causes burning, Vitiates Pitta nad also blood
27. Keep gems on hand.
28. Eat food by first distributing to others who need it.
29. Don't eat without washing hands, mouth, feet and face.
30. Be cheerful when you eat. Don't be depressed.
31. Don't eat in an improper place, a crowded place, without purifying the food with a mantra or prayer (Sahana avatu, etc.) and before your previous food is well digested.
32. Don't take curds (yoghurt) at night. Because it blocks the grotas which broduces diseares.
33. Don't sneeze, eat or sleep in a prone position.

34. One should not have sexual intercourse with women at the time of their menstrual period. It reduces life span of a man.
35. No sexual acts should be perfomed in the day time and in the evening time.

D. General Rules

1. Don't continue study when there is untimely lighting, during an outbreak of a fire, earthquake, grand festivals, meteor shower, eclipse of big planets, or date of the new moon.

2. Don't miss activity to be done in time, don't break traditional rules. Which are formed for health.

3. Don't be very impatient or overexhilerated.

4. Don't allow sense organs to control you; you have to control them.

5. Don't feel excessively exhilerated in success and depressed in failure. Be confident in the effects of your actions and always initiate the activity and engage in efforts towards the desired effects.

6. Be devoted to celibacy, charity, knowledge, friendship, compassion, cheerfulness, indifference and calmness.

There are many other points in Sadvritta (conduct) noted by Charak. But these are a few important codes regarding conduct. This shows that Ayurveda is not merely a science of medicine, but it is really a science of life as well. It teaches us how to live in society, how to make ourselves happy with happy surroundings, how to make others happy and live a long life.

All these rules, it seems obvious, have definite effects on the Psyche (1) to keep balance in all Trigunas, (2) to protect the mind from wrong deeds, (3) to protect the mind from others' wrong deeds, (4) to protect the mind the accidental wrong things under unintentional conditions, (5) to keep physical doshs normally balanced, (6) to improve immunity, (7) to avoid all causative factors of diseases with simple measures, (8) to increase confidence in ourselves. (9) To Keep mind in Peasent fulness (10) To keep body mind and chetana in perfect state of health. These are the ethics of Ayurveda which is in fact a key for long, happy and healthy life.

CHAPTER-8
CONCEPT OF IMMUNITY

What is immunity?

The concept of immunity has recently been developed by modern science, but it was very deeply studied in all its aspects in Ayurveda, at least one thousand year B.C. in Charaka Samhita. A very interesting question was asked by Agnivesha, a very scholarly disciple of Atreya. He had observed that the persons who take only a wholesome diet are seen to be both healthy and diseased. Similarly, the persons who don't take wholesome food also are seen in a healthy as well as a diseased condition. He wondered how to attribute good or bad effects to wholesome and unwholesome food.

In answering the doubt of Agnivesha, Lord Atreya explained all the principles of immunity and succeptibility in individuals so beautifully that all the modern concepts of immunity are thereby encompassed. The concept of immunity in Ayurveda is so simple, so natural and so effective that everyone can very easily understand it, follow it and achieve it.

Atreya described that intake of wholesome food alone is not enough to avert all diseases as there are other etiological factors such as abnormality in timing (Parinama), mistakes of the intellect (Pragyaparadha) and unsuitable contact of senses with their objects like sound, touch, vision, taste and smell (Asatmya Indriyartha Samyoga). These factors cause disease. On the other hand, some people take unwholesome food and bad food does not produce disorders immediately because everyone is not equally resistent or succeptible to disease factors. All bodies are not equal in responding to foreign agents. People who are very obese, very lean, who have lax muscles, blood and bones are weak, indulge in unsuitable food, who are undernourished and have a weak mind are not able to resist disease. Those contrary to the above, meaning not very obese, nor very lean, good compact musculature, blood and bone, well nourished by wholesome food and have a strong mind have good resistance to diseases. Because of these differences, diseases can become mild or severe, acute or chronic, easily curable or difficult to cure or incurable.

BALAM - Immunity

Immunity is described as "Balam" in Ayurveda. The literal meaning of Balam is strength. Charaka has used the word "Vyadhi" and "Avyadhi Kshamatva" in this reference. Vyadhi means disease. Kshmatva means strength to tolerate. Those who are capable of tolerating disease even after ingestion of disease-causing factors and do not get afflicted by it are called good "Vyadhi Kshama" resistant to disease. Those who cannot tolerate disease factors and get immediately affected by them are called "Vyadhi Aksham" susceptible to disease or allergic to that factor.

The term Balam means good Vyadhi Kshamatva, that is good immunity against disease.

Three types of immunity

There are three types of immunity (Balam) according to Charaka :-

1. Sahajam :- Sahajam means congenital. It comes through inheritance, mostly from the mother and father. Therefore it is of two types-Matraja (maternal) and Pitraja (paternal).

We say mostly from mother and father because it may also be inherited from forefathers like grandfather, great-grandfather and also grandmother and so on. Eventually it is seen that many children are not succeptible to the same type of allergy for which their parents used to be, or on the other hand, they are not so strong or so immune as their father and mother. It shows the relationship between them and other older generations.

Ayurveda has described a principle of genes and chromosomes under the heading of Beeja and Beeja Bhaga Avayava. Beeja means seed, and Beeja Bhaga means part of the seed, and Beeja Bhaga Avayava means a very tiny part of that part of the seed. It effects the hereditary system by the Anga-Pratyanga and Anu-Parmanu level. Anga means gross organs like hands, legs, trunk, head, chest, etc. Pratyanga means small organs like heart, brain, kidney, liver, spleen, stomach or arteries, veins, nerves, etc. and Anu is molecular where Parmanu is a still subtler part of that Anu and is undetectible by known technology. The Beeja Bhaga or its part affects these organs. If they are affected in an healthy manner, the same health is seen in the children. If they are affected in an unhealthy manner, the same disorders will be carried over into the next generation.

If whole Beeja is affected at any level of Anga, etc., there will be strong inheritance of the same trait. If Beeja Bhaga is affected, there will be medium inheritance and if Beeja Bhaga Avayava is affected there will be weak inheritance.

As this immunity or susceptibility is inherited, there is nothing for us to do, but we can change the allergy and susceptibility by other methods which we are going to deal later on.

2. Kalajam : Kala means time. Immunity developed according to timing is called Kalajam. It is seen that cold weather is better than hot time. Strength is better in winter than in summer. Too extreme cold of course is not good. There are more diseases in tropical countries than in nontropical countries. Childhood is a little more susceptible to disease. Youth is more resistent and old age is again susceptible.

We often see that a particular person has an allergy to a particular season and time according to his Prakriti. Kapha people have allergic tendency in cold damp climates and good resistence in hot climates. Pitta people have good resistence in cold and damp climates and allergy in hot climates. Vata people have an allergy to dry, cold, windy climates and good resistence in unctuous and hot climates. Mixed persons behave in a mixed pattern.

3.Yuktikratam : Acquired immunity. This is the most important type of immunity in which we have a large field of things to do. Yukti means planning. "Yukti hi yojana dravyasya" means to take the help of other things and plan to defend against the disease problems. It is said that failing to plan is planning to fail. Everything should be done with planning.

Ayurveda recommends three plans for obtaining this Balam (strength or immunity).

(A) *Rasayana* is a health promoting treatment on which a separate chapter is written giving all details. Rasayana produces resistance power against disease in two ways. One, by acting on the physical level, making physiology compact like the core of a mountain, and then if a virus or bacteria or any agent of disease enters the body, the boy itself deactivates it. Secondly, it acts on the mind and makes it more strong. If the mind is strong, a very severe disease appears like a minor disease, and this may be due to some hormonal secretions released by a strong mind.

Rasayana is implemented by three different methods.

1. *Kuti Prakeshika* :- Patient is hospitalized in this type for 1 to 3 months or more if required.

2. *Vata Tapika* :- Patient uses a home program that can be taken in any type of environment.

3. *Achara Rasayana* :- Patient follows the code of good conduct in life that is called behavioural Rasayana.

All these Rasayanas are effective to increase immunity.

(B) *By following Vyayama :-* Vyayama means regular physical exercise. Charaka says Vyayama (exercise) is best above all to build up the body to make it more stable and compact. Regular exercise up to 50% of your exertion capacity should be followed every day. It increases the strength of muscle and essence (ojas) of all dhatu (tissues) which ultimately is important for increasing immunity. It has been rightly warned by some body by saying that if hou have no time to spare for exercises today, time will substract few years from your life tomorrow. All important types of Vyayama are described in this book in other chapters.

(C) *By Satmya Prayoga :-* Satmya means wholesome. One takes wholesome substances and gives up unwholesome substances to which the body is addicted. Satmya is also called " Hitam" and Asatmya is called "Ahitam" which means beneficial and harmful respectively to our health. Sushruta has classified these substances into three categories as follows:

1. *Ekanta Hitani* :- That means the drugs which are always beneficial to everyone at any place, and in any condition. They do not produce any harm to anyone. Milk, ghee, water, rice, mung dahl, meat of deer and pigeon, pomegranate, amalka (Emblica officinalis) are examples of these substances. They are usually good for all. Celibacy, sleeping in a wind protected room, sleeping at night, moderate physical exercises are also included in the Ekanta Hita behavioural code. This should be considered as general rules.

2. *Ekanta Ahitani :-* That means the substances or conduct always harmful to health. For example, they include all poisons which produce burning, putrification in tissues and death or diseases which are also predominant in fire, kshara (alkalis) and toxins. There are some substances which are harmful in wrong combinations like milk and sour fruits, milk and salt, milk and oily things, milk and meats, honey and radish, honey and ghee in equal proportions, honey heated beyond 108 degree temprature, rice pudding (that is, rice cooked in the milk), wine and khichadi (rice and mung dhal cooked together) in the same meal, banana in milk preparations,etc.

3. *Hita Hitani :-* This means that which is good for one particular Dosha in one particular time or condition and which may be harmful to other Doshas in a particular time and condition. For example, ghee is good for Vata and Pitta Prakriti but not good for Kapha Prakriti. Chana dahl, millet is good for Kapha Prakriti but not good for Vata Prakriti. These type of substances can be used in relation to Prakriti, season, body pattern, and diseased condition, living place, and food habits.

Satmya or Pathya are not likely to be the substances which are good immediately after intake, but they may produce a good effect in the long term. In fact, the things which are very good at the time of intake but produce bad effect in the long term are not called Satmya or Pathya. The things which are really good in the end result are called Satmya or Pathya.

How it helps ?

Your physician analyses your body and makes sure that understands what are the demands of your body and what is Satmya for you. If your body doesn't react in a healthy way to these substances he starts these preparations in small doses with some allergy eliminating preparations, which makes your body tolerate them. After one week he gives a little increased dose of that substance to you and your body tolerates it. He continues to increase the dose every week and after 4-8 weeks you have good tolerance to that substance without the allergy eliminating supplement. This way your body develops immunity against many of the factors of disease. This is called acquired immunity by Yukti, i. e. Satmya Prayoga.

The factors which produce Balam (immunity) in the body

The following factors are described in Ayurveda as Bala producing.

1. *Birth* :- Birth in strong men's place and strong men's time. (Balavat Purushe Deshe Janma). If the mother and father are strong, children become strong. If birth is in the time when many strong people are born it creates an influence in the enviroment for others to be born with naturally strong physiology.
2. *Comfortability of the time* :- If you live in a house where all comfortable things are available, it helps to produce immunity (Sukhascha Kala Yogah).
3. *Strong genes* (Beeja Sampat) :- Actually this relates not only to a strong and stout body in parents but to their strong healthy genes.
4. *Uterus* :- Uterine condition (Kshetra Sampat) at the time of conception and circulation of nutritional elements in pregnancy.
5. *Qualities of diet* :- (nutrition after birth) If food is balanced with good qualities of all six rasa (sweet, sour, salty, bitter, astringent, pungent), the Gunas (qualities like cold, hot, heavy, light, dry, unctuous, etc.), the virya (active principles), vipaka (substance after digestion) and Prabhava (extraordinary property of food to nourish a particular Dhatu) immunity is increased.
6. *Body* (Shareer Sampat) :- People who are very fat, very thin , not compact in muscle, blood, and bones, and underdeveloped by Asatmya (Unwholesome food) are not developed in immunity in comparison to other who are opposite in these factors.
7. *Strong mind* (Satva) :- A strong mind produces immunity to certain diseases.
8. *Nature* (Swabhava samsidhi) :- Many times nature organizes a particular type of immunity. The phenomenon of this is still unknown.
9. *Youthful age* (Yowvanam) :- In our youth one is more naturally immune to disease from childhood or old age.
10. *Karma-Daiva* :- (good deeds) Ayurveda is a strong believer in Karma (action). If actions are good, they develop good Balam against diseases. That means good daiva is not only a tactor of fortune But it results into physical changes that is to say in Bhoutica Parinama.
11. *Blissfulness of Being, mind, and senses* (Sampraharsha) :- If mind, being and senses are happy and in a blissful condition, this increases good Balam against diseases. This condition can be increased quickly and easily with meditation such as T.M. Siddhi programme as taught by maharshi Mahesh Yogi, and by Ayurvedic seasonal treatments to paitent's body - Panchakarama.

Balam in the form of body elements

What are the body elements which produce Balam (Immunity) in the body ? The following elements if they are formed to a good standard produce immunity.

1. Rasam- plasma, lymph, chyle, serum which is called tirst Dhatu
2. Raktam- blood
3. Mamsam- muscle
4. Asthi- bone
5. Shukra- semen and ovum
6. Ojas- essence of all tissues
7. Prakita sleshma (kapha)- Kapha well balanced in its normal status.

How to know these elements are in proper function and form?

1. ***Rasa*** just sit in a chair or stand on the ground. See the veins of your right hand or left hand at the wrist and corpal area. Look whether they are full. They should be full. Now raise your hand straight way above the head. Wait for two minuites until the time when your veins are empty and vein looks diminished. Bring down your hand. Watch the time it takes to refill the veins as they were before raising the hand. If the time is one to five seconds, your rasa is very good. If it is six to ten above , it is not good and you require something to develop it.

Look for the following characteristic in your body. If they are up to a good standard your Rasa is good enough to produce immunity.

A. The skin is unctuous, not dry. can bve examined by touch.
B. Skin is smooth. can bve examined by touch.
C. Skin is clear, no pigmentation. can bve examined by Seeting.
D. Hair is fine, deep-rooted, glossy and delicate. See by eyes and touch.
E. Skin is lusturous. see by eyes and touch.

2. Raktam Blood

Look at palms. Are they red ? Press in any one area with the thumb of the other hand for a few seconds. Release your pressure. The palmar surface at that place will be white. If it turns red again very quickly (within 1-3 seconds), your Raktam is very good. Also look for the following characteristics.

A. Redness of ear, eye, face, tongue, nose, lips, palms, soles of feet, nails, and genitals.
B. These organs are also unctuous.
C. Person looks handsome and brilliant.

3. Mamsa muscles

There is a difference between well formed muscle and fat. Look to your temples above where the jaws join. If it is covered with muscles, no prominancy, no dip on it, your mamsam is good. If Meda, fat, is in excess on your belly, and hips are the more hanging type, this is not good for immunity. Look for the following characteristics for good mamsa.

A. Firm, heavy and good looking temples.
B. Firm, heavy and good looking forehead.
C. Firm, heavy and good looking nape.
D. Firm, heavy and good looking eyes.
E. Firm, heavy and good looking cheeks.
F. Firm, heavy and good looking jaws.
G. Firm, heavy and good looking shoulders.
H. Firm, heavy and good looking chest.
I. Firm, heavy and good looking feet.
J. Firm, heavy and good looking joints.

4. Asthi (bones)

Bones give thickness and compactness to the body. Take a measuring tape and measure how many inches your four fingers take up. Now measure the following places and translate inches into fingers when laid on the tape.-

A. Feet and hands- 14 fingers circumference
B. Wrist-12 fingers

C. Calf- 12 fingers.
D. Mid-humorous- 12 fingers
E. Mid-femur- 32 fingers

Also look for the following characteristics for good Asthi.

A. Prominant neck, ankles
B. Prominant knees and elbows
C. Well formed collar bone
D. Well formed chin
E. Well shaped head
F. Good looking nails and teeth

5. *Shukra (Semen and ovum)*

Good semen or ovum is judged by good, enjoyable sexual act and according to your progeny, if your children are good looking, healthy, well developed. Also look for the following characteristics.

A. Charming looking
B. Eyes- clear, white, looking like filled with milk
C. Immensely exhilarated
D. Unctuous teeth- good looking, rounded and firm
E. Clear complexion and voice
F. Brilliant looking
G. Prominent buttocks

6. *Ojas*

Ojas is the essence of all tissues. It is judged by the following signs.

A. Good function of heart.
B. Good functions of mind, like no anger, no worries, no fearfulness
C. Enthusiasm in all work
D. Good aura and personality
E. No shadow on face or body

7. *Prakrita sleshma (kapha)* Physiologically well balanced kapha is called Balam. All the functions of kapha are described in this book in a previous chapter.

How to know your susceptibility

Susceptibility is called "Vyadhi Akshamatva" in Ayurveda. Charaka has described eight types of people who are called despicables. They are always ill or susceptible to illness.

A. Very tall people (Ati Deergha)
B. Very short people (Ati Hraswa)
C. Excessively hairy on body (Ati Loma)
D. No hairs on body (Aloma)
E. Very Black (Ati Krishna)
F. Very white (Ati Goura)
G. Very obese (Ati Sthoola)
H. Very thin or lean (Ati Krisha)

All these persons may have some hormonal imbalance and Ayurveda recognized them as susceptible to diseases and a possible short life span. How to avoid obesity and leanness is discussed in other chapters.

In conclusion

1. According to Ayurveda there are three types of immunity: Sahaja - genetic, Kalajam - the time factor and Yuktikritam - acquired.

2. One should take Rasayanas, follow regular exercises and take satmya prayoga (wholesome and beneficial substances) to achieve it.

3. Immunity means to have well functioning Rasa, Rakta, Mamsa, Asthi, Shukra, and Ojas and normal kapha.

4. One should avoid being in a group with persons indicated under the eight despicables.

5. Try to always take pathya and satmya (wholesome) type of food. (See details in Chapter 10).

CHAPTER - 9

DINACHARYA - DAILY ROUTINE

Dinacharya

Ayurveda emphasizes the importance of dinacharya or daily routine and ritucharya or seasonal routine. Both are instrumental in the prevention of disease and promotion of ideal health. Ritucharya is the subject of Chapter 10. In the present chapter we will discuss personal hygiene, codes of conduct, and behavioural patterns in relation to dinacharya and ritucharya. With this knowledge you will see that personal hygiene is as important as social hygiene.

The Sutra Sthana of Charaka describes swastha chatuska which means quadruplet on health. The first chapter is devoted to daily routine. Vagbhata devotes the second and third chapters of his classics to dinacharya and ritucharya. Both authors emphasize preventive hygiene over curative medicine.

Charaka says that as a good citizen takes care of his city, or as a charioteer takes care of his chariot, so a wise person should take proper care of his body to maintain good health.

The daily routine as described by different classics of Ayurveda is given below. You should always try to follow it.

1. Rising Early

Vagbhata advises rising at brahma muhurta, a very early period in the morning. He divides night into 16 muhurtas of approximately 45 minutes each. Counting from sunset at about 6 to 6:30 p. m. when there is division of day and night, brahma muhurta is the 14th period. It comes at about 4:30 to 5 a. m. Everyone should rise at this time and inhale a lot of fresh air. By so doing, you will feel fresh the whole day. Ayurveda believes that there is more prana and more sattva in the air in the morning. By being awake to receive their influence, you gain greater freshness, strength, and inclination for work.

Those who have any sickness can sleep more. Otherwise, everyone should get up at this early hour. It is said "Early to bed, early to rise makes a man healthy, wealthy, and wise."

For some people it is not advisable to get up early in the morning. These include people who suffer from insomnia, indigestion, fever, or diarrhea or who have duties at night keeping them awake for a long time. Also parents of very small children and very aged people should sleep later into the morning.

2. Elimination

The second important daily routine is to evacuate the bowels and bladder. Many people have a bad habit of going to the tiolet only after tea or breakfast. Elimination first thing in the morning is preferable.

Natural evacuation of the bowels without any laxative or any other intake is always desirable. Evacuation once or twice a day is natural. Normally stool should not be very loose. It should be yellow, reddish, or blackish in colour. excessive yellow, black or green color or Red color in stool is always indicative of pathological condition. There should be no mucous, Fat, indigested particles or broken shape in the stool. They indieate Agnideformity which may produce serious problams in Forth comming days. Evacuation should not produce pain or strain.

Many people are accustomed to reading books or smoking while on the toilet. Ayurveda does not recommend such practices. It is necessary that the whole concentration of the mind not be diverted from evacuation. The habit of reading while on the toilet delays the time of bowel movements. Bathroom readers may have to sit on the comode for 1 or more hours. Evacuation should not take longer than ten to fifteen minutes.

3. Cleaning of the Teeth and Tongue

The branches of certain trees are used for cleaning the teeth. These branches are cut into brush-size pieces. One end is crushed to make it soft and used to slowly brush the teeth. The green sticks with sap in them are always preferable.

Toothpastes and powders which are sweet in taste are not recommended in Ayurveda. Sweets are generally not healthy for the teeth and gums. Ayurveda recommends herbal brushes for cleaning the teeth. These are bitter, pungent, and astrigent in taste.

The following are used for cleansing the teeth :

	Sanskrit Name	Latin Name
1.	Arka	Calotropis gigantea, Calotrophis procera
2.	Nyagrodha	Ficus bengelensis
3.	Khadir	Acacia catechu
4.	Karanja	Caesalpinia bonducella or Pongemia pinnata
5.	Kakubha, Arjuna	Terminalia arjuna
6.	Karaveera	Nerium indicum
7.	Malati	Jasminum grandiflorum or Ayanosma dichotoma
8.	Asana	Terminalia tomentosa/pterocarpus marsupium. Indian Kino tree.
9.	Nimba	Ayadirachta indica
10.	Babhool	Acasia arabica

These types of herbal cleansers remove particles from the teeth and gums and foul smells or tastelessness from the mouth. They increase appetite and give strength to the teeth and gums.

After cleaning the teeth, the next routine is tongue scraping (Jihva Nirlekhanam). Scraping cleans the tongue and removes a coating that is produced by Ama. It protects against obstruction of srotas in the mouth and the respiratory passages.

Tongue scrapers are made of silver, copper, tin, stainless steel, brass, or even gold. They should be blunt and curved in a U shape. If a scraper is not available, two fingers-index and middle can be used to rub the tongue and clean it.

Those people who may avoid tooth cleaning are those with acute cases of indigestion, vomiting, asthma, bronchitis, fever, facial paralysis, thirst, stomatitis, heart disease, or pain in the head, eyes and ears. However they are not adviced to avoid tooth cleaning permanently as long as disease stags in the body, but only for few days upto the dismissal of acuteness.

3. Collyrium (Anjanam)

Collyrium (Anjanam or rasanjanam) is applied in the eyes. This collyrium application removes burning, itching, dirty secretions, and pain from the eyes. Charaka says the vision of humans can become bright and clean if collyrium is used daily, just as metals like gold can be cleaned with oil, brush, cloth and water wash until they are bright and gleaming.

There are two varieties of collyria:

a. Souvira anjanam

This is composed of sulphurate of antimony. In Latin it is called antimonit sulphuretum. Souvera anjanam is white in colour. Another form called srotanjaam is black in colour.

It is a mineral product purified with a specific Ayurvedic method before use. A powder of this collyrium is applied in the eyes with the help of a metal stick called shalaka. This gives brightness to the eyes. Indian ladies are fond of using this anjanam which they call Surma. It is used from historical periods over long ago.

Souver anjanam can be used every day.

b. *Rasanjanam*

This is made from an extract of Daru haridra (Berberisaristata) cooked with goat's milk. Rasanjam is stimulating to the eyes, therefore it is used only once in 5 to 8 days. With application of this collyrium the eyes eliminate impurities.

Rasanjanam is applied at night.

4. *Nasal administration of oil, oil gargle, chewing of betal leaves*

Navanam means nasal administration of herbal oil. It is one type of nasya. Gandusha means gargle, and tamboola means chewing of betal leaves.

Navanam or Nasya:

Charaka describes an herbal oil named Anutailam to be used daily as drops in the nose. It is prepared as follows :

Chandana (santalum album, sandalwood), aguru (agurlaria agalocha), patra (cinamom tamala), bark of darvi (berberis aristata), madhuka (oily-Glyeyrhiza geabra), bala (sida cordifolia), prapoundarika (nymphaca lotus), sukshma ela (elettaria cardemum), vidanga (emblia ribes), bilva (aegle marmelos), utpala (nymphaea alba-lotus),hribera (pavenia adorata), abhaya (vetiveria zizanioidse), vanya (cyprus tenuiflorus), twak (cinnamonun zeylanicum), musta (cyperus rotundus), sariva (hemidesmus indicus), sthira (desmodium gangeticum), jivanti (leptadenia reticulata), prishniparni (úraria lagopoides), devdaru (derus deodar), shatavari (asparagus racemosus), harenu (pisum sativum), brihati (solanicum indicum), vyagri (solanum xanthocarpum), surabhi (pluche lanceolata), padmakesharam (filaments of nelumbo mycifera).

All the above ingredients are boiled with pure rain water in a ratio of 100 times the quantity of water to the quantity of oil. Boiling continues until 1/10th of the quantity of oil remains. The oil should be boiled in that decoction ten times. At the final stage of boiling an equal quantity of goat's milk is added.

This oil is called Anutailum and is used for daily nasya. For every administration, 2 to 6 drops are used per nostril. For optimum results, nasya is always preceeded by a massage and hot fomentation on the face, neck, and forehead. It can be repeated every third day per week or it can be taken for 7 days in a row and then disontinued once a month.

This process is beneficial for vision and sense of smell. Hair, moustaches, and beard remain black. It is good for stiffness in back, headache, facial paralysis, lockjaw, chronic rhinitis, migrane, and head tremors. It gives strength to muscles and tendons and sense organs. The face becomes nourished and aging is delayed.

Gandusha :

For gandusha or gargle, Ayurveda recommends using plain boiled water, boiled water with alum, trifala kwatha, or sesame oil. Gargle is done by two methods. You hold the quantity of gandusha motionless in the mouth cavity for 2 to 3 minutes and then spit it out. The second is to keep the gandusha moving in the mouth for 2 to 3 minutes and then spit it out. It is better to try the first method with plain warm water and then with oil. It should be done for 7 days a month.

Oil gargle strengthens the jaw and voice, develops the face, and improves appetite. It produces strong teeth, prevents cavities and keeps teeth from falling out. It also presents dryness in throat and cracking of lips. It is useful to relieve tooth pain.

Tamboola

Tamboola is made up from betal leaves mixed with lime, sopari (sopari-areca catechu (Latin) Betal nut palm (Eng) and katha-Aeasia catechu (gum) lavanga (clove), ela (cardmum) and keshera (Keshera-Crocus Sativus (Latin) Saffron (Eng)). It is used for good digestion. It removes bad smells from the mouth and respiratory passages, keeps the mouth fragrant, and improves appetite.

Tamboola should be used only two times a day but not more than. No addicting drugs like tobacco should be mixed with Tamboola. Palin Tamboola is beneficial for health.

Tamboola should not be used by the people who are suffering from tuberculosis, internal hemorrhage, hemophylia, eye diseases, or poisoning.

5. Ayurvedic Smoking

Dhoom Panam or Ayurvedic smoking cigarettes are prepared by a specific method and don't contain tobacco or any addicting drugs. They are prepared from herbal leaves like Aguru (Aquilaria agallocha) Ela (cardmum), Aswatha (Ficus religiosa), Nyagrodha (Ficus Bengalensis), Sarjasasa (Resin) Fleva (yellow resin), Kamala (lotus), etc. which are alleviators of Kapha and Vata. Muscle fat, ghee, wax are used to prepare unctuous smoking materials.

There are 3 types of smoking materials-snaihiki (unctuous smoke), prayogiki (daily routine smoke), and vairechanika (evacuative smoke or eliminative smoke).

In daily routine smoke is used only at eight times. with acception No. 3 & 4 .

1. After bath
2. After meals
3. After vomiting If it occurs, that means it is not usual
4. After sneezing If it occurs, that means it is not usual
5. After tooth brushing
6. After use of collyrium
7. After snuffing
8. After sleep is completed.

As situations 3. and 4. are not common, smoke can be used 6 times a day as above.

Charaka says that smoking can relieve the diseases of the throat, mouth, head, nose, and clavicular region.

Excess smoking can cause deafness, blindness, dumbness, internal haemorrhage and vertigo. Smoking is contraindicated for those suffering from bleeding, poison, anxierty, fatigue, pitta diseases, vigil, fainting, giddiness, thirst emaciation, injury, and for pregnant women. It is also contraindicated for people who are angry, who have drunk wine, milk, fatty substances, taken food with honey and curd; who have head injury, diabetes or defects in vision.

6. Oil massage

Abhyanga means oil massage on the body. This process is very important in the daily routine. All the details of Abhyanga are discussed in the chapter on Panchakarma in this book.

The massage produces strength in the body and improved performance in muscular activities. It delays the aging process, relieves fatigue, relieves Vata, improves vision, produces corpulence, sound sleep and softness and strength in the skin.

If applied daily, oil on the head prevents headaches, baldness and graying of hair. It strengthens skull parts, sense organs, person becomes cheerful and has sound sleep. Applied properly, oil applied in the ears prevents deafness, ear diseases, stiffness in back and jaw, and Vata diseases of ears. Oil massaged on the soles of feet increases their delicacy and firmness and prevents courseness of feet, stiffness, roughness, fatigue and numbness. It is good for sciatica and cracked feet.

Everyone should massage warm oil on the body for at least ten minutes. Head, face, shoulder, neck, back, flanks, chest, hands and legs, hips and all parts should be properly massaged. If there is insufficient time to complete a full-body massage, at least the head, ears, and soles of feet should never be missed.

Oil massage should not be done by the people who are suffering from kapha diseases or indigestion.

7. *Physical exercises*

Vyayama means physical exercise. It is defined as the movement of the physical organs of the body by which the body gets stretched. The classics of Ayurveda recommend daily physical exercise. Vagbhata says that proper exercise produces lightness in the body, strength for work, increased gastric fire, and reduced fat. All parts of body become well developed and in good form.

Physical exercise should be done after oil massage so that the oil applied on the body gets absorbed through the pores of the skin and enters into the tissue level.

Ayurveda recommends doing exercises only up to the point of half your capacity. That means they should not be done to the point of exhaustion or complete fatigue. Rather, only 50 percent of your energy should be consumed in exercise. Fifty percent consumption of energy is judged by sweating on forehead and a little deeper respiration. Vyanavayu is located in the heart; due to accelerated heart rate when vyana comes up into the mouth (viloma - change of direction in opposite way) this causes repiratory discomfort which indicates time to stop exercising.

In the cold season and in spring it is advised to do exercises up to half depletion of energy, but in summer, rainy season and autumn, less than half of the energy should be consumed.

Excessive exercises should not be done in any condition. It may cause thirst, tuberculosis, asthma, hemorrhage, fatigue, cough, pyrexia, and vomiting. Vagbhata says that excess physical exercise (as well as excess coitus, night waking, and talking with a loud voice), is so harmful that it may even cause the death of a person.

Those who should not exercise vigorously include people who suffer from Vata or pitta disorders like arthritis, Hemiplegia, pyrexia, tendency toward internal hemorrhage, fainting, etc.; also children below age ten, those older than seventy, and pregnant women.

There are different kinds of physical exercises described in Vedic and ancient Indian books. Many of these are suitable to a particular type of person or a particular type of condition, but some are generally suitable for anyone. Several of these are described in the Special Section on Exercise at the end of this chapter.

8. *Pressing and Kneading Massage After Exercise*

Vagbhata and Sushruta have advised rubbing the body after physical exercises. The Sanskrit term is used for this practice is Mardanam which means pressing, kneading, or shampooing with the hands. It can be done with or without oil. Hands that offer mardanam should be clean and free from scars or skin problems.

Usually these processes can be self-administered by rubbing arms, hips, thighs and calves, flanks and lumbosacral parts of the body for five to ten minutes. Mardanam relieves the fatigue of exercises.

Mardanam can also be done by the feet. The recipient lies down on a thick, soft foam bed. A pully with a rope is hung above the bed and the person who offers Mardanam stands with the help of the rope. He presses his feet on the body of the resting person. The Mardaka (the masseur) should apply his body weight lightly, watching the tolerance of the receiver, and move from legs, to hips, up the back and to the shoulders.

9. Medicinal Rubbing

Udvartanam is another process of rubbing or pressing on the body. Bitter herbal powers mixed with water are used for rubbing . Such materials as Sudarshana power or dry power like flour of chana dahl are most useful. This process is called roughening and is very useful for those who are obese. It reduces fat, cleans sweat and dirt, and makes skin bright and beautiful. Body organs become strong by udvartanam.

10. Bath or shower

Ayurvedic daily routine includes a bath or shower every day in the morning after ahbyanga, vyayama, mardanam, and udvartanam. Tub baths and showers are equally acceptable according to the classics. A warm water bath is always good in all seasons, but if required, a cold bath can be taken in the summer. Sushruta and Vagbhata have advised to use hot water below the shoulder and cool water for the neck, head and face. Hot water on the head may be harmful to the hair and eyes. Hemadri, a very great scholar and commentator of Vagbhata, says that it is not advisable to use hot and cold water at the same time in one bath, as might be deduced above. However, I feel that comfortable, warm water can be used on head and body instead of using hot and cold separately, and cool water can be used in the summer.

Soaps, chana flour (gram flour), and shampoo are useful to clean the body. Soaps can be used two or three times in a week; Ayurvedic Soaps like Nimba Soaps, Karanja soap, Sikakai soaps are also available in India. Chana flour can be used to remove oil from the body after abhyanga.

Baths or showers are useful to promote Agni. They are aphrodisiacs. They increases life span, strength, and energy. They remove itching, dirt, and sweat from the skin and fatigue from the body. They also alleviate stupor, thirst, burning and mental disorders.

No one should bathe immediately after eating. Also, anyone suffering from facial paralysis, eye diseases, ear diseases, diarrhea, typinitis, sinusitis, or indigestion should not take bath.

11. Meditation and Religious Act

In Vagbhata's chapter on Dinacharya, after describing the bath, he says that every creature wants to achieve happiness in their life, and that happiness cannot be achieved without following natural laws (dharma). Religious or virtious acts are described to enable us to follow the laws of nature. If we violate natural laws, we experience the consquences and fall sick. If we follow them we are always healthy.

Everyone should structure his morning and evening time to allow at least 20 to 40 minutes for self-realization, to obtain the knowledge of the unified field, which is the home of all the laws of nature. This is the key to real health and all happiness.

Charaka said that all types of physical and psychic disorders are finally ended in yoga (union of self with universal unified field.) Only then can people achieve real peace of mind and happiness.

A great deal has been written on this subject in various yoga and religious books. Our purpose here is to present its relationship to perfect health and daily routine. Meditation properly practiced, is the most direct means of experiencing the unified field. It leads to self-relaization and ultimately all happiness in life.

Meditation, Dhyana in Sanskrit, is a preliminary practice to achieve super consiousness or samadhi. There are many methods of meditation, but among them the easiest, most natural, and most successful has been brought out by His Holiness Maharishi Mahesh yogi has explained the unified field of natural law, intagrating modern and Vedic science, and offers Transcendental Meditation (TM) and the Maharishi Technology of the Unified Field, a complete program to help everyone rise above problems and sufferings, and to reach any desired height of achievement.

This type of meditation is done for 20 minutes; a more advanced TM-Sidhi program, based on Patanjali's Yoga Sutras is then added for some additional time. These techniques should be learned from qualified teachers who are available in major cities in every country at the Transcendental Meditation centers.

The Qualities of the Unified Field

Dr. John Hagelin, professor of Physics at Maharishi International University, has discovered the qualities of the Unified by Lagrangian of N=8 supergravity theory, which was recently formulated by Dr. Bernard de Wit and Dr. Hermann Nicolai. Dr. Hagelin says that these qualities provide a glimpse of the benefits that arise when the Unified Field is enlivened in individual and collective consciousness through the Maharishi Technology of the Unified Field. These qualities are as follows:

1. All possibilities. 2. Freedom. 3. Unboundedness. 4. Self Sufficiency. 5. Bliss. 6. Integrating. 7. Self Referral. 8. Invincibility. 9. Perfect balance. 10. Fully awake within itself 11. Total potential of natural law. 12. Simplicity. 13. Unmanifest. 14. Harmonizing. 15. Infinite correlation. 16. Infinite dynamism. 17. Infinite silence. 18. Pure knowledge. 19. Infinite organizing power. 20. Perfect orderliness. 21. Infinite creativity. 22. Purifying. 23. Immortality. 24. Nourishing. 25. Evolutionary.

The Relation of the Unified Field with Perfect Health.

Maharishi says that the Maharishi Unified Field Based Integrated System of Health simultaneously promotes the health of the individual and the collecticve health of the nation by bringing life into accordance with the full potential of natural law.

Perfect health is a natural state of life. When human awareness is fully enlivened through self-referral within the state of the unified field, it results in the enlivenment of the quality of self-referral in all aspects of physical functioning. If human awareness is not open to the Unified Field of natural law then violation of natural law is inevitable, resulting in sickness, suffering, aging and all problems of ill health. Maharishi's unified field based approach to health brings life into harmony with natural laws, leading to perfect integration of mind, body and behaviour, and leaving no chance for weakness to remain on any level - individual, national, or international.

12. Morning breakfast

Ayurveda has recommended only two meals - lunch and dinner. But those who are habituated to breakfast may take a light one after meditation. The Break Fast might include such items as bread or biscuits with butter, fruit juice, coffee, milk and herbal teas. Many people do not like bred, they can take khakra (preparation of wheat floor like a very thin Roti-chapati, or Bhakari(made up by wheat floor or Juvar or Bajra) or cernfeex or dhani-laja (prepared or Rice) etc.

13. Dressing and Ornamentation

Charaka says that wearing of clean clothes enhances charm and produces pleasure and eligibility for a congregation. Clothes should be suitable according to the seasons. Charaka also recommends wearing gems, jewelry, garlands and fragrances. Benefits for wearing such jems as diamonds include promotion of wealth, intelligence, purity, longevity and destruction of inauspiciousness and dirt. Use of fragrance and garlands produces good smell, longevity, charm, nourishment, and strength. They remove inauspiciousness and are used as aphrodisiacs.

14. Study or work

After completing the morning routine described above it is time for study or work. Those who have any dust allergy or pollen allergy should use Pratimarsha Naya - two to four drops of Anu oil in each nostril, before traveling. This will protect the nose and respiratory tract from allergy.

15. Lunch

Lunch time is spoken of in Ayurveda as falling between 10:30 AM and 12:30 PM. Those who take breakfast in the morning can take lunch Between 1 PM. to 2 PM. There should be at least 6 hours gap between two meals. Food intake in the period of digestion of previous meals in called Adhya-shana, and is considered the main cause of disease. Vagbhata says that meals should be taken when the previous meal is completely digested, and one should attend to the natural urges of gases, defecation and urination before sitting for lunch or dinner.

Intake of food should always be less than required. The meal should be made complete by following dietary principles such as the six tastes, 20 qualities, and the nutritive substances as discussed in the chapter on diet.

After lunch you should rest for 15 to 30 minutes, but not sleep in a bed. A walk of a hundred steps after food intake promoies digestion. No running, fast walking, cycling or exercises should be done immediately after meals.

16. Study or Work Continued

Study or work should be perfomed after half an hour of lunch.

17. Evening meditation program

After working hours you should take at least 20 minutes for evening meditation and a bit move for the advanced sidhi program.

18. Dinner

Evening meals should be taken between 6:30 and 8:30 PM. It is for them who do not take morning breakfast otherwise 6 to 8 Hrs. gap is necessary Dinner should be always lighter than lunch. Due to night being a period for sleep and rest, circulation and digestion are a little dull. The possibility for indigestion and ama production is greater if the load on gastric fire is excessive. Hence the advice to take a light meal in the evenings. Yoghurt should be avoided at night. Other dietary details are discussed in the chapter on diet.

You should ideally go for an evening walk after dinner, then relax with family and read or rest.

19. Early to Bed

It is desirable to go to bed early in the evening and sleep soundly until early morning. The latest you should retire is between 10:00 and 10:30 P. M., so that you can complete about 6 to Six and half hours sleep before rising at Brahma Muhurta, between 4:00 and 4:30 A.M.

If there is any problem regarding sleep, you can rub ghee on the soles of the feet and then sponge them with cold water before going to bed. This promotes a deep natural sleep. Minor problems of sleep can be solved by an ordinary remedy: Wrap a thick cloth like a muffler around your forehead, covering temples and ears. Sleeping pills, tranquilisers and habit forming drugs should not be taken unless there is a serious reason for it and the risk of taking them is lesser than the risk possible without them.

This is the daily routine advised on all climates. You should also follow the codes of good conduct which are mentioned in the other chapters of this book.

SPECIAL SECTION ON EXERCISE

Everyone has to choose his own exercice program according to his capability and the performance of his physiology. It is important to note that there is no need for everyone to do all of these exercises every day, but some of them should be followed. Surya Namaskara, Danda Baithaka, Morning walk, running and Yoga Asanas should be done every day as daily routine. They will help to keep your body in proportionate form, give strong muscular energy, and produce lightness for performing activities.

Besides the exercises described here, there are many other Asanas,Mudras and Bandhas mentioned in Yoga books. You should learn them from the experts only. You can exercise for 30 minutes to 1 hour every day to keep your body and mind perfectly healthy. See recommndations for the different physiological types.

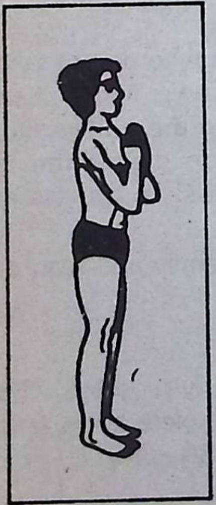
Surya Namaskara - Sun Salutation

This is a well balanced exercise which provides all types of movement to all muscles: Flexion, extension, abduction, adduction and rotation. Surya (sun) is considered a god of health and intelligence (buddhi) in ancient literature. Bowing and paying respect to him is called surya namaskara (sun salutation).

There are twelve postures in this exercise. All these steps make 1 surya namaskara. You can start with six sets of these postures and increase 1 set every week. You can do a maximum of about 125 surya namaskara every day, according to your capacity. In the beginning it may take a little longer time, but after practice they can be done very quickly.

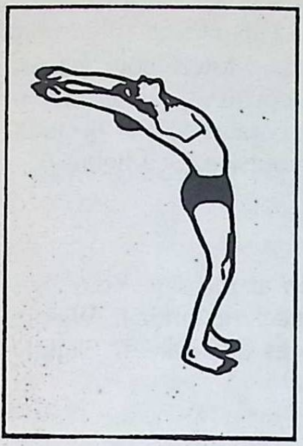
Surya namaskara should always be done in the morning at sunrise facing toward the sun, that is toward the east.

The different positions of surya namaskara are given below.



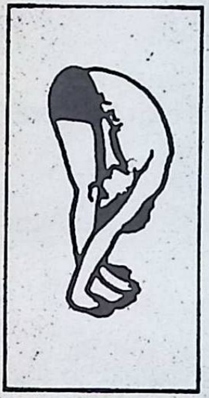
Position 1 (Figure No. 1)

Stand erect with both feet together and hands joined in the position of Indian Namaste or prayer pose as shown in figure no. 1. Chest and back straight. Face towards the east. Keep your weight equally balanced on both feet.



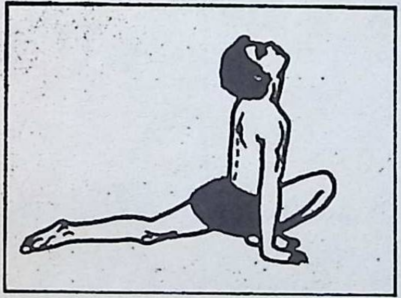
Position 2 (Figure No. 2)

Inhale. Now extend both your arms up, palms are open. The eyes look up at the sky. The neck is a little extended towards the back and hips are slightly stretched in a backward direction as shown in figure no. 2.



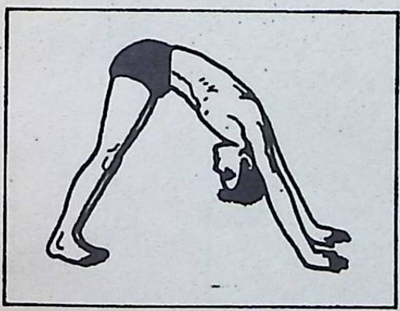
Position 3 (Figure No. 3)

Now release the breath. Bring your hands down by bending forward and place the palms in front of your feet on the ground. They should be at 1 vitasti distance. Vitasti is the distance between two hands from extended little finger to the thumb (approximately 18 to 20 inches). Try to keep knees straight. If this is not possible in the beginning you may bend a little to be comfortable, and touch the forehead to the knees as shown in figure no. 3.



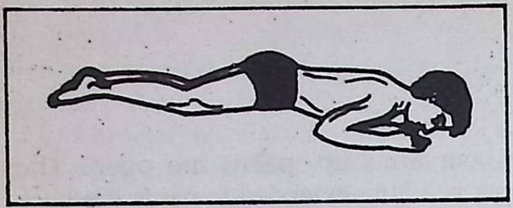
Position 4 (Figure No. 4)

Inhale. Bend your right knee and crouch while bringing your left leg back and placing your left knee no the ground. Make a slight arch by bending the back like a runner's position. Keep the weight of your left leg on the toes and the front side of the foot. Extend your neck upward and look up at the sky. See figure no. 4.



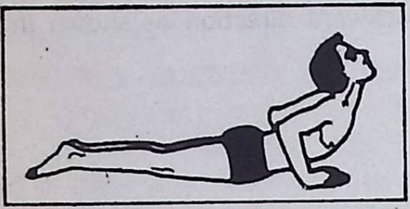
Position 5 (Figure No. 5)

Retain your breath. Straighten the right leg and move it back in line with the left leg while making a bow like an inverted V with your body. Put your balance on hands and feet. Try to touch your heels on the ground. Stretch the shoulders back and look at the floor between your arms as shown in figure 5.



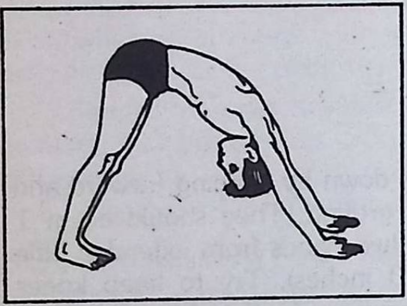
Position 6 (Figure No. 6)

Now release your breath and lower your knees, chest, forehead toward the ground, touching it lightly. Keep your whole body parallel to the ground, hips up and toes curved slightly outside. See figure 6.



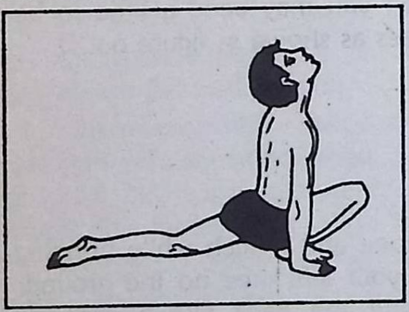
Position 7 (Figure No. 7)

Inhale. Bend upwards and look up at the sky. Your hips should be lowered, back bent, and neck extended. Weight should fall on hands, toes, thighs, knees and calves. Slightly touch the ground as shown in figure 7.



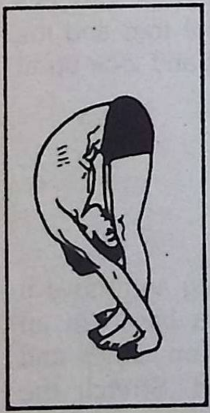
Position 8 (Figure No. 8)

Relax your breath. Repeat position 5 as shown in figure 5, making an inverted V.



Position 9 (Figure No. 9)

Inhale. Repeat position 4 only reverse the position of the legs, i.e. extend the right back and bend the left knee.



Position 10 (Figure No. 10)

Relax the breath. Repeat position 3.

Position 11 (Figure No. 11) Ref.

Inhale. Repeat position 2.

Position 12 (Figure No. 12) Ref.

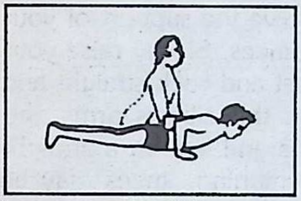
Breathe out. Stand erect hands together in position of namaste as shown in position 1. Relax, then again start the second cycle of surya namaskara.

This is 1 surya namaskara. You can do it again and again up to fifty percent of capacity. This exercise has a two-fold action: Physical and Psychic. The body becomes strong and muscular activities become very easy while the mind becomes pure, strong, stable, and fresh.

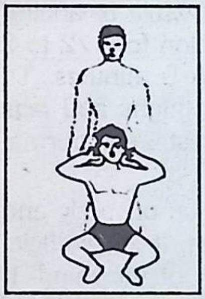
Danda (Arm Exercise)

This exercise improves movement and strength in the arms. It is considered an athletic exercise. It is done as shown in figure numbers 5, 6 and 7 of surya namaskara. First take position no. 5 placing both hands and feet on the ground, hips up making a bow like an inverted V. Then lower your chest and touch it for a fraction of a second on the ground as in position 6. Then extend the chest up as in position 7. Again return to position 5 in the inverted V.

This movement of arms, chest, hips and neck is identical to surya namaskara poses 5, 6, 7 and 5 again with one exception. In surya namaskara you have to touch the ground in pose number 6, but in danda you only move towards the ground, touch for a fraction of a second, and then come up again.



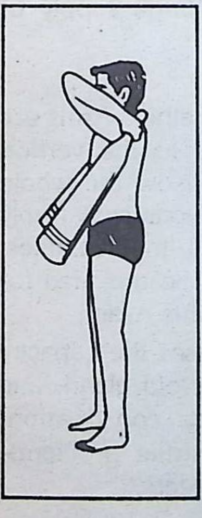
This exercise strengthens the arms and respiratory muscles. It adds lightness in the movements of the chest, back, spine and hips. This exercise produces strength in thighs arms and calves. See fig. no. 13.



Baithaka (Sitting and Standing in a Row) (Fig. no. 14)

Stand in a straight position, then sit on the floor over your feet without touching the heels on the ground for a moment. Then stand again. Repeat these positions again and again 10 or 15 times or as long as you can do it. Many people perform the danda and baithaka exercises for 100 times or more every day when they become practiced at it.

This exercise strengthens hips, thighs, and calf muscles and adds lightness in the movement of hips, knees, and heels.



Mudgara (Dumbbell) Fig. no. 15

Mudgara is a wooden dumbbell shown in the figure opposite. It is a heavy instrument. You hold it in your hand and move it around in all directions by moving your wrist, elbow, and shoulder joints in flexion, extension, and rotation. Such movements as upwards, back, to the side of the body, and so on are used, as a sword is moved by a soldier.

Use of mudgara strengthens the arms, wrist, elbow and shoulder and also the chest. After much practice many people keep 2 mudgara, 1 in each hand, and move them at the same time in different directions. The weight of a mudgara varies from 5 to10 kg.

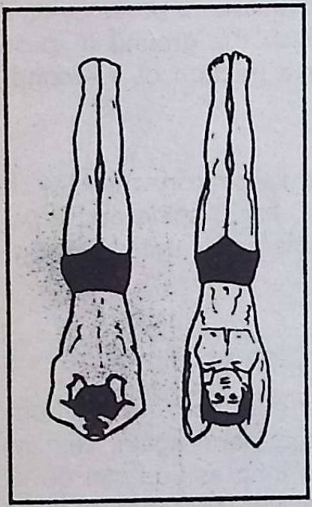
Morning walk and running

I have mentioned that Ayurveda recommends rising at brahma muhurta, i.e. 4:30 to 5:30 A.M. You should go for a morning walk or run at this time if the climate is balanced. (It should not be too cold, or snowing or raining.) A morning walk or run is a very pleasant exercise and can be done by anyone at any age, as per capacity.

Yoga Asanas

Asana means posture. The different postures mentioned in yoga books are used for physical exercise, mental peace, and personal development. All these asanas have an important role in prevention of different diseases. They are useful for increasing the strength of the body. As well as obtaining mental pieace. A few of them are mentioned below. Other details can be studied in yoga books.

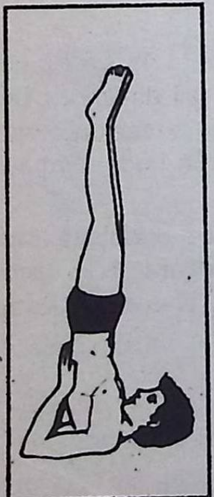
1. *Shirshasana* : The Head Stand Fig. no. 16



The first step is to kneel and put your arms on the ground, flexing in the elbows. It is better to take a pillow or cushion for support to the arms. Bend your hands at the elbow and place the back of the head in clapsed hands in front of you. Give the support of your hands and arms to the neck and extend your knees. Slowly raise your legs and hips upward to the head keeping chest and back straight and firm. The whole body weight is balanced on the elbows arms and shoulders and neck. Now try to bring the hips and legs in a straight line with the position of the chest. In the beginning, knees may be flexed and as hips are raised, knees can be extended while balancing the legs and torso, keeping all in 1 line. Keep this position for 1/2 to 2 minutes in the beginning and slowly increase to 3 to 5 minutes. To come down, again flex your knees slowly and bring thighs and legs down to the ground in a kneeling position. Then rest in a normal position.

The headstand asana is called the king of all asanas. It has a two-fold action on body and mind. It increases the circulation in the brain and skull and gives rest to the heart. It is beneficial in headaches, migraine, and loss of the memory. It improves the concentration of the mind. It also strengthens the neck muscles, shoulders, and elbows. It gives a fresh large supply of oxygen to the brain.

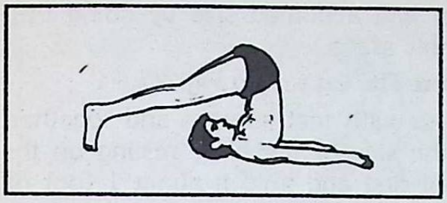
2. *Sarvangasana* The shoulder stand Fig. 17



Lie down on the floor keeping your legs straight and together. Arms are kept flat on the floor. Inhale and slowly raise the legs up to the vertical position by the support of hands below the hips and back. Now the whole body should be verticle and resting on the shoulders. Press your chin firmly into the base of the throat or chest. Hold this position for 1 to 3 minutes. Now bring your legs slowly down towards the floor. This can be repeated for three to five times. the body rest on head, neck and chest in this Asana.

This asana is useful to improve gastric fire and it increases the capacity of intake of food. It strengthens the body, stimulates the thyroid gland, and corrects disorders of the liver and spleen. It also corrects constipation, indigestion, and anemia. It is good for correction of menstrual problems, bronchial asthma, and memory problems. disorders of fiver, spleers.

This asana is contraindicated for the people who are suffering from hyperthyroidism, weakness of heart, epilepsy, and ear diseases. It should not be done by pregnant women.

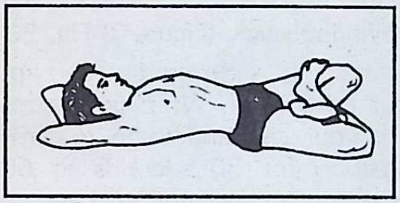


3. *Halasana* The Plough Fig. 18

First step to come up to the position of Sarvangasana. Then bring your legs down on the floor behind and beyond your head. Keep both legs straight touching the floor with your toes. Knees should be extended and kept straight. Arms are kept on the floor and your whole body should rest on your neck and shoulders. Hold this position for 5 to 15 seconds and slowly bring your feet back to original resting position on the floor. This can be repeated two or three times.

The plough is actually an extension or completion of the shoulder stand asana. It is useful for the thyriod. It relieves insomnia, constipation, indigestion, etc. It properly done, it increases flexibility of the spine and neck muscles and strengthens the neck, shoulder, and arm muscles.

This asana should not be done by people suffering from hyperthyroidism, hyperacidity, and spinal disorders. also the persons who are very obese.



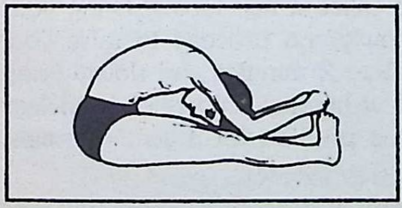
4. *Matsya Asana* The Fish Fig. 19

Sit in the position of Padmasana (lotus). Bending backwards, lower your back to the floor, then make an arch by raising your back and neck and balancing on yor head. Your forearms rest on the floor. Eyes may be kept closed or you can look at the tip of your nose.

The other method is to lie down on the floor with legs together. Keep both of your hands under your thighs, palms down. Now with the support of your elbows, raise your back making an arch while inhaling. The top of the head is kept on the floor to support the body. Exhale and again take a deep breath while you continue in the position. To return, lift your head and gently lower your back, release your arms, and rest as normal.

This asana is the counterpose for the shoulder stand as well as the plough. Therefore, it is advised to do it after these two asanas for relaxing from the opposite stretch. It releases the stiffness in the neck and shoulder muscles. It improves the lung capacity by expanding the ribs. This asana also enables us to float on water, if done with Plavini Pranayama (the breathing exercise).

Matsya asana is useful in tonsillitis. It increases appetite and removes constipation. It increases the secretion of the pituitary and pineal glands and stimulates spinal nerves.

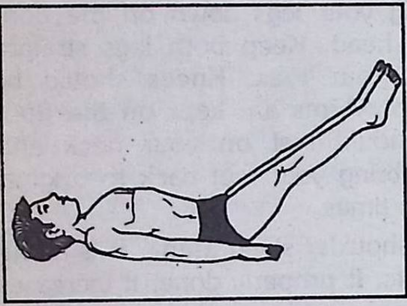


5. *Paschimothanasana* The Forward Bend Fig. 20

Sit on the floor with hips erect and spine straight. Extend your leges, keeping them together. Bend your chest and whole body towards your legs hold the toes of each foot with your thumbs and first two fingers. Elbows should be resting on the floor and you should try to rest your forehead on your legs, without bending your knees. This asana can be done for 30 seconds to 3 minutes.

Paschima means west in Sanskrit, which indicates back or spine of the body. Uthana means development or progress. Thus, this asana is very useful to improve the functions of the spinal nerves and strengthen the back vertebra. It also strengthens the leg muscles and abdominal organs, and reduces fat. It improves digestion, relieves constipation, piles, sciatica, and is useful in diabetes, menstrual problems, and the disorders of the liver and spleen.

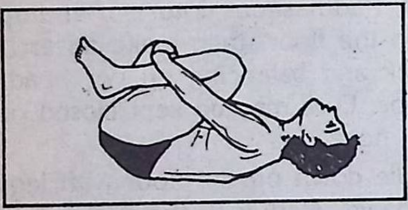
People who have a large belly may reduce their fat and abdomen size by doing this. However, they have to be very careful when first learning this asana.



6. *Uttanpadasana* The leg raising Fig. 21.

Lie down on the floor with feet straight and together. Both hands are kept to the side of the body resting on the floor. Raise your right foot first and hold it about 1 foot off the ground for 30 seconds to 60 seconds. Bring it down slowly. Raise left foot in the same fashion and hold it for 30 to 60 seconds. Bring it down. You can repeat this five times alternating feet. Then both feet are raised at once 1 foot off the ground and held for 30 to 60 seconds. Rapeat it three to five times.

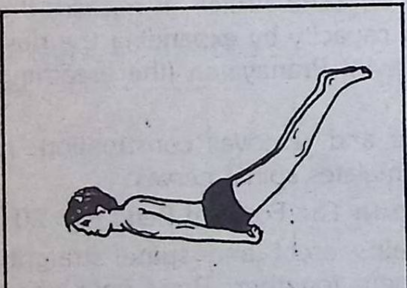
This is the easiest asana yet it has many useful effects for relief from constipation, piles and fistula. It improves the quality of seminal fluid, increases appetite, and gives strength to the muscles of the back, lungs, and abdomen.



7. *Pavan Muktasana* Wind relieving (Figure 7) Fig. 22

Lie down on the floor with legs straight and kept together. Inhale and bend your right knee. Wrap your arms around the bent leg and clasp your calf and thigh towards your abdomen. Hold this position for 30 seconds to 60 seconds and relax. Straighten your right leg and proceed to bend your left leg in the same manner. Repeat 3 to 5 times and then bend both legs at once. Repeat 3 to 5 times and then bend both legs at once. Repeat 3 to 5 times and relax.

This assana is also very simple to do. It is useful to relieve constipation and gas. It improves digestion, increases abdominal blood circulation, and produces appetite. Those who are suffering from a hernia should not do this asana.

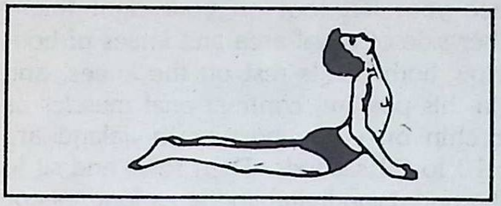


8. *Shalabhasana* The Locust (figure 23)

Lie down on the floor on your chest, chin resting on the floor. Rest your arms beside your body and place your palms below your inner thighs to support them. Take two normal breaths and raise your right leg with support of right arm as high as you can after inhalation. You can hold this position for 1 to 2 minutes. This is be called a half locust. Bring your right leg down to the floor slowly and proceed to raise your left leg. Hold this portion for 1 to 2 minutes and slowly bring your leg down. Now take a few breaths, and raise both legs with the support of both arms as high as you can and hold the position for 1 to 2 minutes. Bring your legs down. This can be repeated 2 to 3 times.

This asana improves the functions of the digestive system. It relieves constipation and strengthens the back muscles, lungs, and heart. It also improves the functions of the adrenal glands, pancreas, and liver. It is useful in diseases of the urinary tract and respiratory system. This asana may not be done by people suffering from hyperacidity and colitis.

In a few books the locust is mentioned as shown in Figure 8 (b). You have to raise both legs and bend them at the knee and rest them on the head by arching the back and raising the chest. This should only be done after long, careful practice.

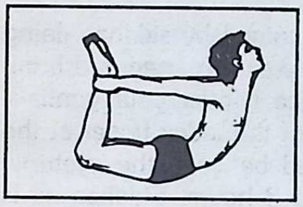


9. ***Bhujangasana*** Cobra (Figure 24)

Lie down on the floor on your chest and keep your legs straight together. Keep your hands flat on the floor near your shoulders with elbows pointing straight up. Inspire air and raise your back, chest and head slowly, as high as you can. Hold this pose for a few breaths. Come back to the normal pose while exhaling. Repeat this 3 to 5 times.

The other method as shown in Figure 9 (a) is mentioned in some books. Bend your knee joint up so that you reach to touch your head. Hold the position for 30 to 60 seconds and return to normal.

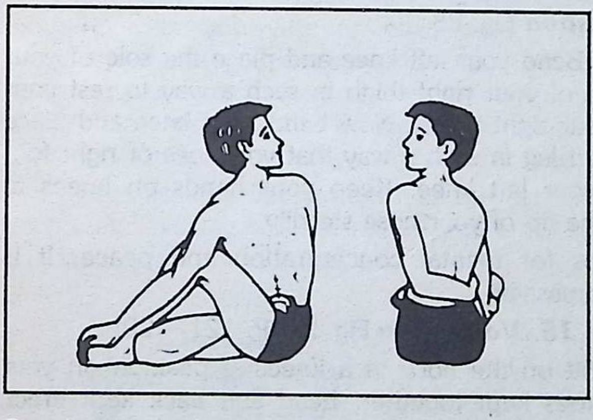
This asana improves agni and digestion. It relieves gastric difficulties, gynocological problems, and back pain and gives strength to respiratory muscles. It stimulates the liver and spleen.



10. ***Dhanurasana*** The bow (Figure 25)

Lie flat on your chest. Inhale and bend your knee joints, raise your legs toward your head. Reach back with your hands and clasp your ankles while raising chest and head. Make a bow. Hold the position for 10 to 30 seconds or more. This asana can be repeated 3 times.

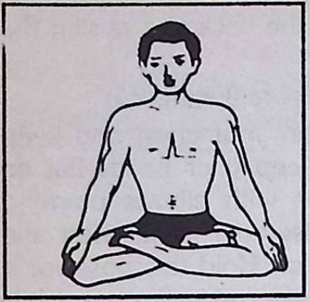
Dhanurasana is useful to reduce the abdominal fat and relieves digestive and reproductive problems. It is good for diabetes and rheumatism.



11. ***Ardha Matsyandrasana*** The half spinal twist (Figure 26)

Sit on the ground with spine erect. Twist your upper body to the left laterally and to the right laterally 2 to 3 times for warm up practice. Then bend your right leg from knee joint and keep the sole of your foot on the ground. The outside of your foot should be close to the outside of the left knee. Bend your left knee and bring your heel just below the right buttock. Bring your left arm to the right side (outside) of your raised right knee and catch the big toe of your right foot. Reach your right hand behind your back reaching your fingers towards the left thigh. Turn your head, shoulders, and chest to your right and as far towards the back as possible. Hold this position for 10 seconds, then relax. The same process is repeated to the left.

This asana improves digestion, removes constipation, relieves pain in the back and hips, relieves rheumatic pain, and increases flexibility of spinal movements.



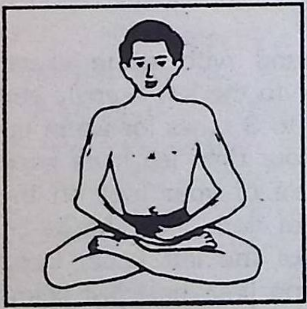
12. *Padmasana* The Lotus Fig. 27

Sit on the floor with spine erect. Place your right foot upwards on your left thigh. Then place your left foot on your right thigh. Heels should be resting on either side of naval area and knees of both legs should touch the floor. Now both hands rest on the knees, and palms facing upwards. While in this posture, contract anal muscles as in Mulabandha-and rest your chin on your chest as in Jalandhara Bandha. Hold this posture for 10 to 30 seconds. Then relax and sit in Padmasana without Mulabandha and Jalandharabandha as long as you can, up to 3 hours.

Lotus or Padmasana is very important for its spiritual effects. All sages remain in this posture during their pooja, meditation and pranayama. It increases concentration and mental peace, decreases metabolic rate, slows down respiration, and helps to increase life span. It is useful for health of the reproductive system. It promotes appetite and relieves digestive disorders. Long time practice of Padmasana awakens the kundalini. Padmasana is contraindicated for persons suffering from hernia.

13. *Siddhasana* Fig. 27-A

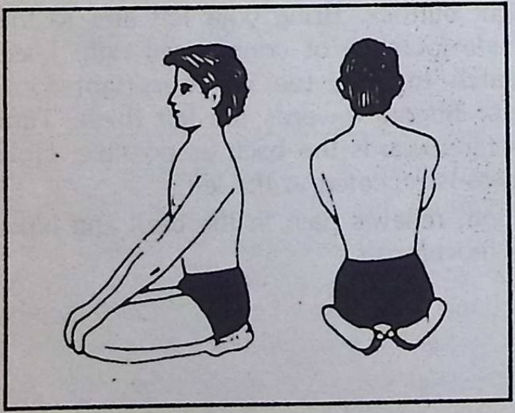
This is similar to Padmasana. it is said that siddhi (succers) is obtained by siddhas doing this Asana. so that it is called siddhasana. Sit erect on the floor. Bend your left knee and bring your left heel close to your Perinium. Bring your right foot upto place it over your genitals. Keep both hands on knees and make Janamudra, that is, place the tip of the index finger at the base of the thumb and leave other three fingers open. Vision is fixed between the eyebrow (Bhrumadhya Drishti). This posture can be continued from 1 minute to 3 hours. Siddhasana is practiced by all Siddhas in Yogashastra. It is helpful in accomplishing the best results from advanced sidhi practice Persons suffering from hydrocele or hernia should not do it.



14. *Swastikasana* Fig. 28

Sit on the floor. Bend your left knee and place the sole of your foot against the inside of your right thigh in such a way to rest your toes at the back of your right knees. Now bend right knee and place right leg under your left leg in such a way that your toes of right foot rest at the back of your left knee. Keep your hands on knees in Janamudra. Look to the tip of your nose steadily.

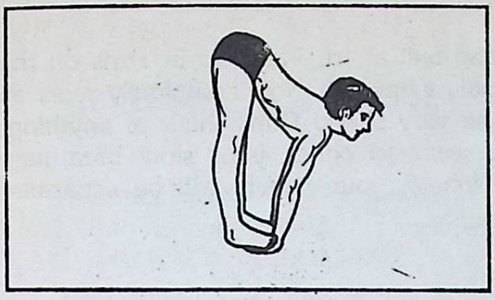
This asana helps for mental concentration and peace. It is simpler to do than Padmasana.



15. *Vajrasana* Fig. 29 (P. 121. - 29)

Sit on the floor in a kneeling position on your feet, toes kept together, head and back kept erect. Place both hands on thighs in Janamudra. Gaze at the tip of your nose. Maintain this posture for 3 to 5 minutes and relax.

This asana makes thighs strong like a diamond (vajra), hence, it is called as Vajrasana. It strengthens your leg muscles, and relieves sciatica and rheumatic pain. It promotes gastric fire, improves digestion, and relieves gases. For those who want to follow celibacy, it is very helpful.



16. Pada Hastasana The hands to feet pose Fig.30

Stand with your feet kept together and raise your arms over your head. Bend forward by flexing at the hip and grasp your big toes by four fingers. Knees should be kept straight. Try to place your forehead on your knees. Hold this position for 5 seconds to 1 minute. This can be done for up to 3 minutes after practice.

This asana is useful to produce elasticity in the spine, increase blood circulation to the brain, and strengthen the muscles of the legs, chest, shoulders, and neck.

17. Trikonasana The triangle

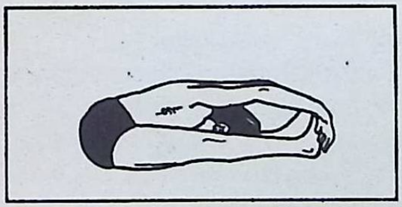
Stand erect keeping a distance of about 2 to 4 feet between your legs. Turn your left foot to the left, bend your left knee slightly, and place your left hand on the floor next to your left foot by bending toward the left side. Your right leg should be kept straight. Bring your right arm over your head to the left side parallel to the floor. Look straight in front. Hold this position for 20 seconds and return to the normal position. Then relax for a few seconds and repeat the same, bending on the right side. This can be done 5 to 6 times in a row.

This asana is useful for flexibility in the lateral portion of the spine, and toning the spinal nerves. It improves digestive fuctions. It produces lightness in the body and slimness in the abdomen, hips, and flanks. It relieves constipation and indigestion.

18. Kati uthanasana The Bridge

Lie down on the floor on your back. Bend your knees and keep both feet together. Place your hand on your hips or lower back. Now raise your hips as high as you can; keeping shoulders, heels and arms on the floor. Knees begin to straigthen as you gradually make an arch between your heels and back by raising your back, lower region and hips. The posture is called Setubandha or the Bridge. Hold this position for 5 seconds, and then return to normal position. You can gradually increases the time to 30 seconds.

This asana gives strength to the abdomen, back and chest, and relieves back pain. It increases flexibility of chest mukles and lower spine.



19. Janu shirasana The Head to Knee Position Fig. 31

Sit with your left leg extended. Bend your right leg and place the sole of your right foot at the lower part of your left thigh, above the knee. Now bend your body forward to hold the toe of your left foot with both hands. Keep your left leg straight. Hold this pose for two to three minutes and then repeat with your right leg.

This asana is very simple to those who have practiced Paschimothan asana (forward bend) and Pada Hastasana (hands to the feet.) It relieves sciatica and lumbago. It increases appetite, relieves lethargy, and strengthens the nerves and muscles of the abdomen. It reduces fat on the abdomen, hips, and waist. It also helps to awaken kundalini.

20. *Shavasana* The Corpse Pose Fig. 32

Lie down on the back. Keep your legs straight and feet apart. Place your arms on the floor near your chest, about a foot from your body, palms upward. Now completely relax all your muscles. There should be no movements. Breathe very slowly Don't think of anything, relaxing from all thoughts.Close your eyes. (If you want to check your slow breathing, interlock your fingers on your abdomen; when you inhale, your fingers will be separated because of bulging of your abdomen.)

Hold this position for 15 minutes.

Corpse asana is a very important one. Although it looks very simple, it is one of the most difficult of all asanas. This asana should be performed before each asana as it is very useful to relax and remove the strain of the former asana. It removes physical strain and produces mental peace. It is useful for normalizing high blood pressure and it is good for heart disease. It refreshes both body and mind.

CHAPTER - 10

RITU CHARYA - SEASONAL ROUTINE

Ritu means season. The routine of every season is describned in all classics of Ayurveda. It takes into account what doshas are likely to be vitiated, what diseases are more likely to arise than others, and what food tastes, fruits, vegetables, etc. are available to mentain Health.

There are six seasons in India; namely varsha, sharad, hemanta, shishira, vasanta and greeshma. These six are divided into two basic groups based on the movements of the sun.(Sun does not move, earth moves - as we know form scientific theory, but here I mean what is usually reen and undertood. When Sum goes to north it is called uttarayana, that is also called Adana Kala. When the sun appeass to go to the south - It is called Dakshinayata and it is also Visarga Kala.

Visarga Kala

The Sanskrit meaning of the word visarga is sending forth, emission shedding, pouring, dropping, giving away, a gift, donation, and a southern course of the sun. In this period, winds are not very rough, as in the adana kala. The moon is full and its strength is unobstructed, giving continuous nourishment to the world. Soma is increased in the plants, in the body, and in the mind. That is why this time always offers strength (balam), and is called mild, or with soma (soumya) in nature.

visarga starts form the rainy season, varsha ritu, and the Shravana and Bhadrapada months of the Indian calendar. The corresponding months in the western calendar are usually between July and September, although the rain in other countries than India is not so sure and fixed by a particular month. sharad ritu is autumn, and it comes during Aswin and Kartika months of the Indian calendar, or about form October to December. Hemanta is early winter. This is the Margasheersha and Pousha months of the Indian clalendar, from about December to February according to western months.

Adana Kala

The Sanskrit meaning of the word adana is taking, accepting, eanring, and getting. Adana is called agneya meaning the agni or heat property is dominant in this period. The sun, by being excessively hot, saps the strength (balam) from all creatures, plants, bodies etc. For this reason balam is reduced in this period.

Adana kala starts from shishira ritu, which is late winther. It is in Magha and Falgun months corresponding from February to April of the Western calendar. Vasanta ritu is spring, in the months of chaitra and Vaishakha or from April to June. Greeshma ritu is the Sanskrit name for summer, which occurs during Jeshta and Ashadha months, or form June to August. There are some differences of opinion regarding the seasons, as indicated in the tables.

TABLE NO. 10-1
SEASONS ACCORDING TO SUSHRUTA

No.	Season (Ayurvedic)	Season (Western)	Months (Indian)	Months (Western) (approx)
1	Shishira	Late winter	Chaitra Vaishakha	March 14-may 14
2	Vasanta	spring	jeshta Ashadha	May 14- July 14
3	Greeshma	Summer	Sravana Bhadrapada	July 14 - September14
4	Varsha	raing	Aswin Kartika	September 14-Novermber14
5	Sharad ,	autumn	margashirsha Pounsh	November 14-January 14
6	Hemanta	early winter	Magha falguna	January 14-March 14

TABLE NO. 10-2
SEASONS ACCORDING TO SHARANGDHAR

NO.	Season (Ayur)	Season (English)	Months (Indian)	Months (English) Approx	Rashi when sun the sun Enthers
1	Greeshma	summer	Vishakha Jestha	April 14 to June 14	Mesha Vrishabha
2	Pravrata	pre-rainy	Ashadha Sravana	June 14 to Aug. 14	Mithuna Karka
3	Varsha	Rainy	Bhadrapada Aswin	Aug. 14 to Oct. 14.	Simha Kanya
4	Sharad	Autumn	Kartika Margashirsha	Oct. 14 to Dec. 14	Tula Vrishchika
5	Hemanta	early winter	Pounsha Magha	Dec 14 to Feb. 14	Dhanu Makar
6	Vasanta	spring	Falguna Chaitra	Feb. 14 to April 14	Kumbha Meena

Note :- Differnt opinions regarding seasons are given here; because seasons are devided as per climatic conditions fo air, Rain and heat. In India's they are differnt in different plaees. In western Countries also different types of climate is very common. the readers of the different climate can judge their Seasonal Varitions as per basic subjects of air, rain and heat.

TABLE NO. 10-3
SEASONS ACCORDING TO KASHYAPA

(NOTE : In ancient India Kashyapa says that on the north coast of the Ganges river it is cooler and the seasons are different than the south coast where there is more rain).

No.	North Coast of Ganges River	South Coast of Ganges River	
1	Shishira - late winter	1	Pravrata - pre-rainy
2	Vasanta - spring	2	Varsha - rain
3	Greeshma - summer	3	Sharad - autumn
4	Varsha - rain	4	Hemanta - winter
5	Sharada - autumn	5	Vasanta - spring
6	Hemanta - early winter	6	Greeshma - summer

The ritus and kalas are based on the condition of the sun, moon and wind (vayu). In adana the sun receives the unctious portions of nature and the wind is sharp and drying. This produces roughening influences in shishira vasanta and greeshma. It increases the rasas of bitter, pungent, and astringent, which are rough and cause debility in human beings. On the other hand, in Visarga kala, when the sun is going towards a southern course, the moon's strength is unobstructed, the temperature of nature has been cooled down by heavenly waters and the unctuous rasas of sweet, sour, and salty increase strength of all human beings.

People feel debility in the begining of Visarga kala end in the and of Adana kala. In mid kala strength is moderate and in the end of Visarga kala and begining of Adana kala people feel more strength in the body.

What follows is a description of each season.

1 Varsha Ritu - Rainy Season

In India the rainy season usually starts with the Monsoon and lasts from the months of August to October. August and September have the heaviest rainfall. Varshna starts after Greeshma which is the end of Adana Kala. By the end of the six months of Adana, the body has become very weak. Particularly weak is the gastric fire (Jatharagni) and due to Vata vitiation in this period, digestion and agni are further disturbed. Due to moist air, humidity of clouds, and water which becomes the power of digestion is weakened and Vata is aggravated. Therefore moderation in food, drinks and living is recommended in this season

Recommendations for Varsha Ritu

1. Avoid cold drinks.
2. Do not sleep during the day.
3. Avoid dew. Don't walk in the dew, snow or in sharp winds.
4. Do not drink river water directly without purifying it.

5. Avoid excessive physical exercises and sexual intercourse (they aggravate Vata.)

6. Use honey with food and drinks.

7. Include sour and salty tastes and fatty food when the day is windy or cloudy.

8. Include meat soups, old barley, weat, rice, ghee and regular milk in the diet.

9. In drinks you may include wine or other fermented liquor mixed with honey, (always in small quantities)

10. Boil and cool rain, well, or tank water before drinking.

11. Take regular baths, oil massage, Mardanam and Udvartam (to pacify Vata)

12. Use clean and light clothes

13. Reside in a place which is free from humidity.

14. Use digestive preparations like hinga, cumin, black pepper, ginger, and long pepper.

15. Purify the body by Vamana and Virechana (emetics and purgatives) and take the medicinal enemas which contain herbal decoction, oil, ghee, milk honey etc. Basties are described inchapter on Panchakarma.

16. Do not travel on foot in this season but use vehicles.

17. Use clothes which are dryed by heating and given Dhupa (Specific smoke of Aquliaria Agallocha) i.e. Aguru.

18. Use fragrance.

19. Sit on the terrace of a house for a while.

2. Sharad Ritu - Autumn

Sharad or autumn in India occurs in the months of October through December. To the person who is acquainted with the rainy, cool climate of Varsha, the climate abruptly changes in Sharad and due to the heat, pitta dosha is aggravated. Therefore all the routines of Sharad Ritu are advised according to pitta shamana.

Recommendations for Sharda Ritu

1. Follow a pitta pacifying including sweet and bitter tastes, light and cold foods and drinks.

2. If choosing meats for the diet, select the meats of lava (common quail), kapinjala (gray partridge), ena (antelope), urabhra (sheep) and shashabha (rabbits)

3. Include rice, wheat, barley, ghee and bitter ghee (prepared of bitter herbs).

4. Use purgatives like trifala, senna and isabgool to eliminate excess pitta.

5 Donate blood or have therapeutic blood letting to eliminate pitta and prevent possible skin diseases.

6. Avoid sun rays during the day (in India the sun is very hot, requiring this caution).

7. Avoid fat, oil, cheese, meat of aquatic and marshy animals meat.

8. Avoid curd and yoghurt.

9. Avoid daytime sleeping.

10. Drink a special water called hamsodaka. It is natural water is free from all defects, heated in the day time by the sun's rays and cooled by the moon's rays in the night time. It also comes into contact with the star Agstya in the night and becomes like nectar. It is clean, pure, and recommended for drinking, bathing, and other uses.

11. Use garlands and flowers available according to the season, and wear clean clothing.

12. Sit on the terrace in the early night, but do not sleep there for the whole night.

13. Use chandana (sandal wood power application on the skin), Ushira(Ushira- Vetiveria zizanioides.), kapoor (camphor) and pearls.

14. Avoid dew, snowfall(if it comes) overeating, sharp sun rays, sharp wine, and windy weather.

3. Hemanta Ritu- Early Winter

Hemanta start with the cold period, usually in the months of December to February. In Hemanta agni becomes stronger and it can effectively digest heavy food and large quantities of food intake. If one does not take proper sustenance, agni may even absorb the dhatus (tissues). This is particuarly possible with rase (blood). Reduced rase may result in cold Vata vitiation. To arrest this one has to take plenty of food and engage in all activities which are opposite Vata. One should use all unctuous substances and eat unctuous foods.

Recommendations for Hemanta

1. Consume milk, ghee, fat, oils, and new rice as dietary staples.

2. Include sour, sweet and salted soup or meat of aquatic and marshy animals in the diet if you are not vegetarian.

3. Include wine, vinegar, and honey in the diet.

4. Regularly use oil massage on the body, anointing, and Murdha Tail(Keeping oil on the head by a specific method as discussed in chapter on Panchakarma)

5. Use room heaters or heated chambers. Expose the body to the sun's rays where sun is available.

6. Use a well-covered or warm vehicle- e.g. carriage, ward beds and seats, well covered with heavy sheets and made of wool, silk, skin, (leather), hairbraids, or variegated blankets.

7. Wear clothing that is thick, heavy and woolen. Apply Lepa of Aguru on the body.

8. Avoid light food, Vata increasing diet and drinks, strong winds and cold.

During Hemanta the classics have recommended sleeping while embracing women with well developed, prominent breasts who have applied paste of Aguru to themselves. They also recommend enjoying the sexual act to one's entire satisfaction.

This is only season when Ayurveda has adviced to enjoy full sex according to one's satisfaction otherwise celabasy is the supreme ideal aim. Celabasy is ideal way of life for perfect physical and psychic strength; but in the normal circle of life this season is more comfortable to enjoy Sexual life; and classics deseribe it in a little poetical way.

4. Shishira Ritu- Late Winter

Adana kala starts from Shishira ritu, which is from February to April. Shishira is similar to Hemanta, only the difference is that it is more dry and rough because of adana, cold winds and cloudy atmosphere. Because of excessive cold-vata is incereased in body. Druness roughness, of skin and irregulority of Agni is common.Therefore all the routines which are advised for Hemanta are to be followed in Shishira.

Recommendations for Shisira

1. Follow advice for Hemanta

2. Live in a pleasant, warm house which is free from direct wind.

3. Avoid bitter, pungent and astringent tastes, and also light, cold, and Vata vitiating properties in food. Cold drinks should not not be taken.

5. Vasanta Ritu Spring

Vasanta Occurs usually from April to June. This is a season of blossoming flowers and forests. The accumulated kapha is aggravated by the strong rays of the sun is this season. Therefore, to arrest kaphs diseases, eliminative measures like vamana (emetics) should be applied during this time. Vamana is described in chapter on Panchakarma.

Recommendations for Vasanta

1. Avoid heavy, sour and sweet food.
2. Avoid daytime sleeping.
3. Follow a physical exercise program, anointing, medicinal smoking, gargles, collyrium, and bathe regularly.
4. Apply the paste of chandana and aguru on the body.
5. Use barley and wheat in the diet.
6. If choosing meats select sharaabha (wapiti), sasa (rabbit), ena (antelope), Lava (common quail), and kapinjala (gray partridge), which are supposed to be light.
7. Use harmless vinegars (sidhu) and wine.
8. Enjoy the blossoming beauty of forests and women.

6. Greeshma Ritu Summer

Greeshma or Summer include the months of June to August. Actually from mid- April the starts and in May and June it is at its top level. During the summer, the sun's rays are very hot and they dry up the moisture of nature. Day sleep is permissible in this season; a cool underground room (garbha graha) room should be used for day sleeping.

Recommendations for Greeshma

1. Use sweet, cold liguid and fatty food.
2. Take cold and sweet mantha (unctuous drinks).
3. If choosing meat, select meat of wild animals and birds.
4. Include ghee and milk in the diet.
5. Avoid wine or take it in small quantites.
6. Include rice, wheat, and dahls (mung, urad, and masur) in diet.
7. Avoid salt, bitter, and pungent tastes as far as possible.
8. Avoid physical exercises or exercise in a very mild way.
9. Sleep on the top of the house at night.
10. Use tonics, application of sandal paste, pearls, and gems. Enjoy being touched by comfortable, cold hands (samvahanam).
11. Reside in cool forest and use cold water for all purposes.

12 Avoid sexual intercourse completely.

This is a general outline of the seasonal routine described in Ayurveda classics. Satmya means that which is wholesome to us, and oka satmya means that which is wholesome to us by contineous practise Charaka says that one should behave in consideration of both in all seasons. It is desirable to know our personal Prakriti Dosha and to maintain a suitable routine in accordance with it in each season.

CHAPTER-11

THE CONCEPT OF LONGEVITY

What is Longevity ? How is it obtained ? How can we know the Life Span ?

What is Longevity

What is longevity ? Charaka wrote about it in the very first chapter of his classic. It is called Deergham Jeeviteeyam in Sanskrit. Longevity is the desire of every individual. No one wants to die early. Long life is possible for every one who observes the Ayurvedic principles described in this chapter.

Many philosophers write about longevity and immortality.

What is it ?

According to Charaka, longevity is linked to yugas, the ages or blocks of time of the universe. There are four blocks of time from the beginning of the life of the universe. The first block was called Satya Yaga. Satya means truth. People who lived in satya yuga were very simlple, always turth speaking, fearful of sin, and nor harmful to others. They were brave, courageous, very influencial and religious. Their bodies were compact and stable like the essence of a mountain. Their complexion was fair, organs were clear, and they had great strenght and valor like the wind. They were very cheerful, and devoted to truth, penance, fasting, celibacy, and vows. Therefore they were free from fear, attachment, aversion, confusion, greed, anger, grief, conceit, illness, sleep, drowsiness, fatigue, exhaustion, and lasstiude. They had immeasurably long life spans. Their average life was four hundred years.

At the end of the above age, people were wealthy and tended towards over-eating, due to which they became more dull and obese. They experienced lassitued and fatigue. They started to collect and preserve money and food, becoming more greedy. Due to greediness, in Treta Yuga, the second age, people grew malicious. They began speaking lies and experienced passion, anger, conceit, roughness, violence, fear, grief, anxiety, excitement, etc. and their average life span was teduced by one fourth. They lived three hundred years.

In this way, in Yuga after Yuga, righteousness and virtuousness reduced by one fourth and the life span of people was reduced by one fourth.In the third block, Dwapara Yuga, people become more self-oriented and selfish. They spoke lies. Thievery and robbery started along with sinfulness and wickedness. Mercy and sympathy were reduced. People were clouded by jealousy, anger, fear, greediness, etc. and they become more ill, resulting in a further reduction of their life span, again by one forth. They lived two hundred years as an average age.

In the fourth period, Kali Yuga, which is our present age, all the good qualities are reduced. Bad qualities like thievery, lying, quarrels, fights, and sinfulness have increased further. People are more clouded by passion, anger, greed, envy, fear, deceit, etc. and ultimately they fall sick more freqently than the earlier three ages. Their life span is reduced by one fourth again, and they live for one hundred heats as average life. Charaka says that this type of vicious circle is still continued and after every one hundred years, we are losing one year.

So we can say that long life in this age means one hundred years. However, this concept can be calculated in a little different way also : In the second Yuga the life span was 300 years. If we take exactly one fourth of this, calculations come out differently. One fourth of 300 Years is 75 years, so in third yuga the life span should be 300-75=225 years. One fourth of 225 is about 56, so life span in the fourth yuga is 225-56=169, or about 170 years. If an individual follows all the codes of good conduct mentioned in the classics (sadvrittas)), always takes some rasayanas (nitya rasayana sevi) and is free from all imbalance of tridosha and two gunas (rajas and tamas), he may be able to live 170 years- which may be the maximum life span in this age.

What is immortality

Immortality means no death; to live forever. Is it possible for anyone to live forever? Does immortality mean physical existance of a living body forever ?

There are two philosophies in this area. According to Ayurveda, Atma (being or soul) - in conjunction with the five basic elements- earth, water, fire, air and space- creates life. This is the main factor of life. There is no life without soul. The body without being is just pancha mahabhutas(the five basic elements), which are supposed to be merged into their corresponding universal element in earth, water and so on. The Atma or soul is immortal, and there is no death for it. It cannot be dried, cannot be wet, cannot be burned, cannot be cut, and is indestructible. And Atma, which is everlasting, changes bodies, as a person often changes old clothes and gets new ones. The difference in this : that we remember all our important clothes or at least old clothes when we change them and get new ones, and we do not feel any sadness for changing them. Of course we are sad if our new clothes are tron before the due time and as a result have to change them. But in the case of changing the old body and adopting a new one, the individual does not remember the old one, and sadness and pain in created upon leaving the old one. That is ignorance. But those who are enlightened know and remember all of these things and for them there is no pain. sorrow, or fear arising from this transtion. This is why they are "immortal".

The second approach of Ayurveda is more practical and based on a realistic (bhoutik) view for phsical immorality. If we able to live the maximum life of this age which is 100 to 170 ages, with all happiness, good health, strong physique and mind, blissful status of Atma, no disease, no pain balanced states of sense organs, mind, and physiology, this is also a type of immortality.

Ayurveda has also mentioned some wonderful divine types of herbal Rasayanas by which an individual may live for a thousand years, but all of these herbs are the subject of identification and research, and we still have to wait for this.

However our subject in this chapter is Longevity, which we will here take to mean a long life span of 100 to 170 years, with good health. How can we achieve this?

How to live long?

There are some rules and regulations in this regard described in Ayurveda. Following them, it is possible for individual to live for long time. They are as follows:

Following the Principles of Natural Law

For a long life it is very important to follow the principles of natural law. If we violate the principles of natural law, nature subtracts a few years from our life span.

What does it mean to follow natural law ? It means to be more and more simple and true. It means to keep a relationship with the universe and to be in tune with natural phenomena. It is very simple, but it is also a complex phenomena to be in tune with natural law.

There is an interesting story used to explain this concept. There was a sage in India who had many disciples. Once upon a time, his disciples asked him, "Sir, what type of tapas (virtuous act) are you doing now a days?" "Well," answered the sage, "I am doing a great tapas. I eat when I am hungry, I sleep when I am sleepy, and I awaken when sleep is completed." The disciples laughed. They said,"We do not understand where there is any tapas in this act. We also do the thing as you! We do not see any great difference between you and us." The sage laughed at their ignorance.

He was right to laugh. Let us ask this question to ourselves. Do we eat when we are hungry ? Probably not ! We follow a specific time to eat like a machine, or even do not follow any time for eating. We eat all day. And many times when we are really hungry we are not able to eat. We go to bed at a certain time to sleep, but sleep does not come to us. We pray for it but no, hours on end we have to lie awake and wait ! And many times, we are unable to sleep when we are sleepy. Do we get up when sleep is completed ? No ! We want more and more sleep, and want to rest longer in bed. That means we always violate natural law and mother nature has a right to cut a few years from our life. So the first key to long life is to follow the principles of natural law. What are they ?

Understanding the Language of the Body

Our body itself has great wisdom for maintaining health and protecting us from all illness. That wisdom warns us always to do certain things and to avoid certain things, and then we do not follow it. There are two reasons why this happens. First, we do not understand the language of the body correctly, so we violate the warnings given to us. Sushruata, the first great surgeon of the world, said that the cells of the body produce desire and "Swa yoni vardana. Anna panam prakankshate..." - the cells say what they want to get and what to avoid. All desires are produced at the level of the cell. Vagbhata in the 4th century again supported this theory saying "Kurvate hi ruchim dosha. Viparita samanayoh..." - doshas produce desire at the cellular level, what they want to get and what they want to avoid. But the ignorant man does not know this and if not following it he falls ill.

Modern science has also accepted this concept now-that the desires are generated at the level of cells and not in the mind. If we fulfill these desires without mistake, we are perfectly healthy. Habits and conditioned reflexes cause us to misunderstand these desires. Cells produce desire for sweet and our is to take icecream in place of sweet taste. Cells do not want this, but our mind wants this. Therefore, if we are careful to fulfill the basic desire of the cells - for sweet, sour, salt, pungent, bitter, or astringent tastes, and for the various appropriate way, then we are supposed to live a long life.

The second reason for not following the language of the body, even after knowing what it wants, is our helplessness. We are helpess to do certain things due to our mechanical life. Therefore, those who live away from all this environment which has a tremendously fast pace a lot of confusion and sinful activities naturally live longer.

Eating

In the diet chapter we have mentioned all the rules regarding food. Here, we just want to remind you to :

a. Eat when you are hungry.

b. Avoid over eating.

c. Eat 1/4 quantity less than required.

d. Take a light diet or complete fast once a week according to your prakriti.

e. Have six tastes in every meal.

f. Take a satvika diet like milk, ghee, rice, and fruits, without meats fish, or eggs; (helps one to live long). it you are nonvegetarian and it you like, tabke but not very regularly.

g. Eat more natural food than artificial combinations.

* *Water*

After food, water is very important. Pure water which is tasteless, colourless, odorless, and without chemicals, bacteria, or minerals is always good to drink. It is better to drink once-boiled water than to drink cold water. Many people in western countries do not use water and take other drinks with meals such as wines, fruit juices carbonated drinks, etc. This is not a healthy habit to observe all the time. Water is a must of life. Ayurveda says it is "Jeevanam"- that is, Life. Kapha prakriti people can take a little less water than pitta and vata. Water which is drunk during food intake is always good for easy digestion and cleaning action. The people who live in the forest and hills and have more naturally purified water live longer.

* *Air Move*

Actually, air is more important than food and water, but due to its availability without effort we tend to neglect it. Ayurveda says air is Prana- vital breath. Pure air (that which contains all life- supporting elements like oxygen) is abundant in Prana and increases the life span. Many sages who live in the Himalayan mountains are said to live for more than one hundred years. This is due in a good part to the availablilty of good natural food, good pure water and abundant Prana and pure air.

* *Exercise- Vyayama*

Ayurveda has very much emphasized vyayama. Vyayama according to Charaka, means the activities which produce physical stretch for the body. Regular exercises are very important to achieve a long life span. Ayurveda suggests morning walk, running, jogging, Danda, Baithaka, Surya Namaskara and many types of asanas as regular exercises. They are described in chapter earliar. Exercises should be done to 50 percent of one's strength. One should not get completely tired to the point of fainting or 100 percent exhaustion.

* *Regular Sleep*

Sleep is considered one of the important pillars of health (upa stampha) according to Ayurveda. One should be very regular in sleep. Vata prakriti people require 5 to 6 hours sleep, pitta prakriti 6 to 8 hours and kapha prakriti 8 to 10 hours. More than ten hours sleep increases fat and bulk in body and is not good for health. "Early to bed and early to rise," is key for good health.

Ayurveda recommends going to bed at about 10:00 at night and rising at 4:00 in the morning usually between hand 5:30 A.M. is a very good time to get up and have a morning walk. People who do not sleep should always check with their physicians before adopting this routine. A very good quality of sleep is that which is without interruption or with one interruption in six to seven hours, without dreams or few dreams, without snoring, with little or on change in position.

* *Bramacharya - Celibacy*

Bramacharya or celibacy is also called one of the most important life-supporting pillars (upa stampha). Many people misunderstand the concept of celibacy and try to be celibate very strictly with complete abstinance from the sexual act. This is not correct to promote long life. Only a man who is enlightened, who is free from all desires, passions, anger, fear, etc. is capable of following the complete physical and mental act of celibacy. He is definately very great. But the men who tend to still think of the sexual act with the mind (senses) but physically want to follow strict celibacy are called "Mithyachari", meaning "Pretending" according to the Bhagavad Gita. They are never able to be celibate nor are they able to become enlightened or perfectly healthy.

Ayurveda recommends following the natural act in celibacy. Complete celibacy up to age 25, and from 25 to 60-sexual act in moderation in respect to one's own stamina, strenght of sukra, and prakriti. Celibacy should also be related to the seasons.

The sexual act according to Ayurveda is meant for the purpose of reproduction, by which we are returning the loan (rina) we owe our parents. It should be confined to a legally contracted marital state. Ayurveda strongly discourages all other sexual acts. The sexual act at the time of ovulation of the woman and the time of fertility is always recommended, unless one wants to control birth. Sperm (shukram) and ovum are the vital tissue of human physiology and should be saved as much as possible from destruction. This conservation builds the body and mind in a strong way in the direction of long life.

Forced celibacy, when the desire to act (shukra vega) is strong is one cause of disease. One should always be aware of this concern. At the same time, continuous indulgence in the sexual act is bad for health. Many philosophers suggest having the sexual act once in a life, or, if this is not possible, once in a year,or if this not possible, once in a month, or, if this is not possible, in a week, unit it is no longer required.

* *Meditation and virtuous acts*

Practice of the Transcendental Meditation and TM- Sidhi program is a very essential part of long life as if practice of other virtuous acts according to one's own belief system. Persons who are regular in meditation and virtuous acts have very strong minds and will power. With this they develop the distinction from common men of responding to any problem with a peaceful mind. They always remain happy and blissful. The benefits and qualities of the TM program and the Unified Field are described in this book in another chapter. Religious or virtuous acts give wonderful peace of mind and keep away anxiety, tension, fearfulness and other undesirable emotions. This is important for building a strong and healthy body.

Use of Rasayana

Rasayanas have been described in detail in this book in another chapter. They are auspicious preparations and recipes which produce long life, and a strong physique and psyche. The word Rasayana means "the seat of nutritional element." Rasayana preparations increase the nutritional dhatu rasa in the body and ultimately are beneficial for all other dhatus. They have a two fold action: first, to subside the physical doshas- vata, pitta and kapha and second to subside the mental doshas rajas and tamas. Amalaki Rasanaya, Pippali Rasayana, Bramhi Rasayana, Rasayana churna, Medhya Rasayana, Chavan Prasha, and Maharishi Number One, Number Two and Number Three are some of the preparations available in India and in USA. They can be taken by anyone irrespective of age, time, prakriti, and dosha disorders. However it is advised to take rasayanas following the advice of an expert Ayurvedic physician.

* *The Achara Rasayana*

A most important key for long life according to Ayurveda to follow Achara Rasayana, which means code of behaviour or code of ethics. One who follows very optimistically all codes of conduct (achara resayana) needs not take other Rasayanas and those who take other Rasayanas without following code of conduct, do not receive the optimum results of rasayanas according to Charaka. Achara rasayana as spoken of by Charaka is as follows. Everyone who wants to have a long life span should be careful to observe these rules.

1. Satya vadinah - always speak truth.
2. Akro dhinah - do not be angry.
3. Madya Nivratli - do not indulge in alcoholic drinks.

4. Marithuna Nivratli - observe celibacy and the sexual act according to the code.
5. Ahimsa - do not be violent.
6. Anayasaka - avoid overexcertion.
7. Prashantam- be calm and peaceful in mind.
8. Priya vadinah - do not hurt others with your speech-speak pleasantly.
9. Japa para - remember always the creator of the Universe (God).
10. Soucha Para - clean the body by bathing and regular washing.
11. Dheera - be courageous and do not lose patience in any situation.
12. Dana - donate always to others.
13. Tapaswin - follow religious and virtuous acts according to your own beliefs.
14. Samadara - respect your teachers, priests, elders, guru, and all non-wild animals.
15. Anrashamsya - do not be cruel to anyone.
16. Nitya karuna vedinah- be merciful to all who are in need of your help.
17. Sama Jagrana - swapna - maintain balance in waking and sleeping in the night. Do not stay awake long in the night and do not sleep in the day time.
18. Nitya ksheer ghritashinah - Take milk and ghee in moderation in your diet.
19. Desha-Kala-pramanagya- be a knower of place, time, and measures of activities.
20. Yuktigya-be a knower of planning; always do everything according to a plan. It is said that " failing to plan is planning to fail" in your life.
21. Anahamkari - avoid super egotism and try to mix with others.
22. Shastachara - maintain good behaviour established by Apta-the great sages and saints of society.
23. Asamkiran - do not be mean- spirited; be generous and sharing.
24. Addhyatma Parayanam - engage youself all the time in achievement of pure consciousness, Bramhichetana.
25. Upasitaraha vriddhanam - respect and serve your elders.
26. Upasitarah Astikanam - respect and serve priests, sages, and saints who serve your religion and God.
27. Upasitarah Jitatmanam - respect and serve the people who have conquered their senses (masters of desires)
28. Dharma Para - keep your self busy in religious activities.
29. Shastra para - continually study new sciences, advances, research, and philosopies and utilize them for the benefit of all human beings.

These conducts are called Achara Rasayana. He who follows them is capable of gaining enlightenment, long life span, and immortality.

* *Following natural urges*

There are thirteen natural urges mentioned by Charaka which should not be suppressed. One should always heed them because suppression of these urges is one of the important causes of diseases and is detrimental to long life. At the same time, these urges should not be forced without call or desire. Natural urges are as follows:

1. The urge for urination - mutra vega
2. The urge for defecation - mala vega

3. The urge for semen - sexual act - reto vega
4. The urge for flatus - vata vega
5. The urge for vomiting - chardi vega
6. The urge for sneezing - kshavathu vega
7. The urge for eructation - udgara vega
8. The urge for yawning - jrimbha vega
9. The urge for hunger - Kshudha vega
10. The urge for thirst - Pipasa vaga
11. The urge for tears - bashpa vega
12. The urge for skep - Nidra
13. The urge for breathing after exertion - shrama- nishwasa vega

Many times we are busy in some important work, or due to lack of arrangement or shy nature, we suppress natural urges. If we do if very often, we are likely to fall ill and frequent illness will shorten the life span.

The urges to be suppressed

Charaka has recommended to check the following urges and not allow them to occur very often, if you are desirous of good health.

1. The urges for evil ventures which may be related to thought, speech and action. Mano, vag - Kaya - Sahasa
2. The urges of greed, grief, fear, anger, vanity, shamlessness and envy. Lobha, Dukha, Bhaya.
3. The urge for excessive attachment. Atiraga, Krodha - etc.
4. The urge to obtain other's property against his will unjustly. Abhidhya
5. The urge to speak in an untimely manner. Vakyasya Akalyuktasya.
6. The urge to engage in whatever bodily action causes pain to others such as adultery, theft, and violence. Stree bhoga, Steya, Himsa etc.

We see that many times it is beyond our control to hold these urges, like grief, anger, fear, etc., and therefore one should practice the Transcendental Meditation and the siddin program, whereby we may more easily achieve this ability by balancing rajas and tamas and getting rid of urges naturally.

** The Regular purification Program*

Vata, Pitta and kapha doshas always become vitiated in the body by irregular dietary habits and regimens, as well as by variations of seasons and time. Therefore one should partake regularly in a purification program to eliminate the impurities and re-establish balance. The channels of circulation (srotas) also get blocked. Agni gets vitiated by disease factors as described in the chapter on disease. Thus we must always clean the srotas and increase agni.

The purification program, therefore, has special value in maintaining good health by cleaning the srotas and increasing agni. Seasonal vamana virechana, basti, nasya, and sometimes rakta mokshana (use of emetics, purgatives, medicinal enematics, nasal administrations and blood letting) according to the advice of an Ayurvedic physician and under his supervision should be implemented.

In this way one can obtain long life, by attending to the points described above: 1. Following the principles of Natural Law, 2. Good diet, 3. Good water, 4. Good air, 5. Regular exercises, 6. Regular sleep, 7. Following bramhacharya or rules regarding the sexual act, 8. Practicing meditation and virtuous acts, 9. Using Rasayana preparations, 10. Following achara rasayana (codes of conduct), 11. Heeding natural urges, 12. Regularly participating in purification programs.

How to know the life span

Sushruta, who is called the Father of Surgery for being the first surgeon of the world in one thousand years BC, has described the measures of the body organs, to know the life span of a person. All these measures are given in our own finger measurements

To complete these measurements, follow these steps: Take a measuring tape and measure the organ as described below, in centimeters or inches, and put your own fingers on that area to know the finger distance. Or put your index finger and middle finger on the measuring tape exactly at the midside and read the distance - in centimeters or inches: usually an adult index finger measures about 1.7 to 2.5 Centimeters, and two fingers measure about 3.5 to 5 centimeters. The particular ongan should be measured and then divided by our own finger measurement to know the size in fingers.

If the following signs and symptoms are present in your body, Sushruta says that you are Deerghayu, which means you have a long life span.

1. *Maha pani pada :-* Maha means big; pani -pada means hands and legs. Sushruta has given the following measurement of hands and legs in fingers. If they are a little more than the given measures, say about 2 to 3 fingers more than that, it will be considered a good sign of long life.

a. Circumference at mid arm (about 3 to 4 inches above elbow) is 12 fingers, and at wrist is also 12 fingers. Mid calf (about 5 to 6 cinches above ankle) is 14 fingers.

b. Circumference at the sole of feet and ankle is 14 fingers.

c. Circumference at the mid-thigh (6 to 8 inches above knee) is 32 fingers.

d. Full lenght of arm from hip to ankle is 50 fingers.

2. *Maha Parshwa :-* Broad shoulders and rib cage Flatness of flanks.

3. *Maha Prista :-* Large and broad back. Long and well formed thoraco-sacral area, covered by good musculature (not by fat).

4. *Visteerna Stanantaram :-* Long distance between two nipples. The normal distance is 12 fingers. A little more than that is desired for good life span.

5. *Maha Dashana Big teeth :-* They should be of two fingers (one finger inside the gum and one finger outside).

6. *Maha Wadana :-* Broad face. It is measured from one ear to the other ear. Passing from the back side of the neck, it should measure 14 fingers.

7. *Maha Skandha :-* Broad shoulders. No measurements in fingers are given; usually well shaped shoulders are well covered by muscles and neither the scapular ridge or any part of bone is prominant and visible.

8. *Maha Lalat :-* Broad Forehead . It should be 4 fingers broad by one's own fingers (the little finger should be kept parallel to the brow and the index finger to the hairline)

9. *Deergha Anuguli Parva :-* Mid carpal joints and cartilages are called parva. These should be elongated, not thick and short.

10. *Deergha Utswasa :-* Utswasa means inspiration and Niswasa means expiration. Inspiration time should be longer then expiration.

11. *Deergha Nayana :-* Long shaped eyes. They should be 4 fingers in diameter. Put your four fingertips to the closed eye socket and keep them in the eye pit. The little fingertip on the nasal side and index finger tip on the outer side-see if they fit well in the pit or not.

12. *Deergha Bahu :-* Long arms. If your hands reach up to your knee in standing position, they are called Deergha Bahu. Sushruta describes the normal length of the arm as 32 fingers. If your arm is about 38 to 40 fingers long it can reach to your knees.

13. *Visteerna Bhru :-* Long eyebrows. The eyebrows are described to be measured by two fingers in length. According to other scholars it Should be 4 fingers. Long eye brows is a good sign of long life span.

14. *Visteerna Uras :-* Broad chest. The chest should be broad, well formed and muscular. In men it is measured by 12 fingers, and the distance between the mid point of the chest at the end of the zyphoid process and the throat at the thyroid cartilage should be 12 fingers.

15. *Hraswa Jangha :-* Short calves. The circumference at the calf should be 14 fingers and lenght between the ankle and knee should be 18 to 24 fingers. A little less than the given measures is desirable for a long life span.

16. *Hrraswa medhra :-* Small penis. The lenght of the penis in flaccid condition according to Sushruta should be four fingers. It may be 6 to 12 fingers erect.

17. *Hraswa Greeva :-* Short neck. Neck circumference should be 20 fingers and its length 4 fingers.

18. *Gambheer Satvam :-* Strong mind. The two doshas, rajas and tamas, cause the mind to be very superficial when making decisions, thinking, and facing problems, and they also mislead the mind. If you are very anxious, worried a lot, going back and forth in facing your problems, your mind is in grade 1; if you become very irritated or angry in facing your problems, it is in grade 2; and if you are calm and peaceful in facing your problems your mind is in grade 3, which is called Gambheer Satva.

19. *Gambheer Nabhi :-* Inverted deep umbilicus. The naval should be inverted and not everted.

20. *Gambheer Swara :-* Loud reflecting voice. The voice should be deep, loud and reflective like cloud or drum.

21. *Upachita Karna :-* Well formed lobes of ears.

22. *Romasha Karna :-* Hair on ears.

23. *Romavarta Paschat Mastishka :-* The posterior head (occipital part) covered with plentyful hairs.

24. *Drying of the head first, and then*

25. *Druing of chest, after bath.* It is said that the head being the center of all nervous activities and impulses from all over the body gets more heated all the time than other parts, Therefore, after bath, water on the head should be dry usually earlier than the other parts.

How can you know your life span?

Look at the table (given on next page) carefully and put the "+" sign for yes like answers like Mr. "A" has done in chart. In tha appropriate column and make a total of all marks as whown in each column. This will be your probable life span. If you have 30 points on your table showing health condition according to suppression of natural urges, ten percent of 30 is 3, to be subtracted from the total - that will be your probable life span if no extra ordinary things are going to occur in your life.

EXAMPLE. Mr. A is a 30 years old young man. He is 5'8" tall and 155 pounds in weight. He looks like K3 V2 P1 Prakriti.

His arms are 6 fingers short of reaching to the knees. His voice is like that of a broken metal pit-high pitch. He puts a + in column Nr. 2 1 for sign 12 and 21. His carpal joints are not very long, his umbilicus is a little inverted and deep, his ear lobes are developed but stuck to the skin at the mandibule; he puts + in column N0.2 for sign 9, 20 and 22. His thoraco-sacral portion (back) is flat and muscular, distance between two nipples is approximately 12 fingers, his eyes are long but not remarkable long, his chest is broad, his calves are short like 12 fingers in circumferance and 20 fingers in length; his occipital part is covered with hair, and when he takes a bath his head and chest both dry almost at the same time. So he puts + in column No.3 for signs 3,4,11,15,16 24 and 25. His hands and legs are big, just 0.2 to .3 shorter than the given measures; his flanks, shoulders, and brow are good, near about to the given measures. His neck and penis is shorter than the given measures, or one finger less than given measurements.

The Signs and Symptos of long life in Mr. 'A'

NO.	25% Present 1 Mark	50%Present 2 Mark	75%Present 3 Marks	90%Present 4 Marks	100%Present 5 Marks	Opp.to given Standerd
1	—	—	—	+	—	—
2	—	—	—	+	—	—
3	—	—	+	—	—	—
4	—	—	+	—	—	—
5	—	—	—	—	+	—
6	—	—	—	—	+	—
7	—	—	—	+	—	—
8	—	—	—	—	+	—
9	—	+	—	—	—	—
10	—	—	—	—	+	—
11	—	—	+	—	—	—
12	+	—	—	—	—	—
13	—	—	—	+	—	—
14	—	—	—	—	+	—
15	—	—	+	—	—	—
16	—	—	+	—	—	—
17	—	—	—	+	—	—
18	—	—	—	+	—	—
19	—	—	—	—	+	—
20	—	+	—	—	—	—
21	+	—	—	—	—	—
22	—	+	—	—	—	—
23	—	—	—	—	—	+
24	—	—	+	—	—	—
25	—	—	+	—	—	—
→	2	6	21	24	30	0

Than given measurements. He Puts '+' in coloumn NO.4 for sign NO. 1,2,7,13,17,18.

His teeth are big and one finger outside, his face is broad, measuring 16 fingers from left ear to right ear; his forehead is broad, measuring 4 fingers, his inspiration is longer than expiration, and distance between two nipples is 12 fingers, and his mind is strong- he faces all problems quite peacefully. He puts + in column No.5 for sign 5,6,8,10,14 and 19. He puts + in column No.6 for sign 23, being no hair on the ear. These are his marks.

Marks		% Present Mark	=	Total
1	x	2	=	2
2	x	3	=	6
3	x	7	=	21
4	x	6	=	24
5	x	6	=	30
0	x	1	=	0
			Total	83

Mr. A has 40 Marks in the health table for suppression of natural urges. Therefore 10% of 40 is 4, to be subtracted from 83; and his life span comes out to approximately 79 years.

The method of Counting the marks on Health Condition based on Suppression of your natural Urges is given Herewith.

In this Way One can have a general idea about our life span. However, We advise all our readers that this Chart Should be taken in a positive way to make a strong resolve to living and not to get desparate and run away from life. Positive signs should be considered significant to making our mind strong and to dismiss evil entries.

The Urges in order of Chart for counting Health Condition.

(1) The Urge for Urination - Mutra Vega
(2) The Urge for Defaecation - Mala Vega
(3) The Urge for Semen - Sexual act. - Reto Vega
(4) The Urges for Flatus - Vata Vega.
(5) The Urge for Vomiting - Chardi Vega
(6) The Urge for Sneezing - Kshavathu Vega
(7) The Urge for eructation - Udgara Vega
(8) The Urge for Yawning - Jrimbha Vega
(9) The Urge for hunger - Kshudha Vega
(10)The Urge for Thurst - Pipasa Vega
(11) The Urge for tears - Bashpa Vega
(12) The Urge for Sleep - Nidra Vega
(13) The Urge for Breathing after exertion - Shrama- Nishwasa vega

Many times We are busy in some important work, Or due to lack of arrengement or shy nature, we suppren the natural Urges. It we do it very often, We are Supposed to fall ill and often illness will shorten the life Span.

The Following table Shows You, Some gradations against the suppression of Natural Urges. At Your answers to these questions in 'Yes', You can put given marks in your chart. Calculate all marks and see your result for healthy conditions as per table.

Table Showing Your health Condition according to Your habits of Suppression of Natural Urges.

	It Urges	Do you suppress I Very Often? Say 4 days in week	Do you suppress Many Times? Say 2 Days in week	Do You Suppress Occassionaly? Say Once in a month	No, I Do'nt not at all	Do You act Very Often without desire?
(1)	No. 1,2 & 4	5	4	1	0	2
(2)	No. 3.	3	2	1	0	3
(3)	No. 5	3	2	1	0	2
(4)	No. 6	3	2	1	0	2
(5)	No .7	3	2	1	0	2
(6)	No. 8	3	2	1	0	1
(7)	No. 9	5	3	1	0	5
(8)	No. 10	3	2	1	0	1
(9)	No. 11	3	2	1	0	1
(10)	NO.12	5	3	1	0	3
(11)	No.13	4	2	1	0	1
	Total	40	26	11	0	23

Tally Your total Score for following results.

(1) It Your Score is between 1 to 10 You are not bad on Your health Conditions. There is Possibility of 1% being ill.

(2) It Your Score is between 11 to 20 - You are prone to illnes by 25%

(3) It Your Score is between 21 to 50, You are near to illnes by 50% chance.

(4) It Your Score is 51 to 75 You are in bad health and it is time to improve Your habits. also you require medical help.

(5) More than 75, Your health is at great Risk and Consult Your Physician. Immidiately.

CHAPTER - 12

DIET CONCEPT - PATHYA AHARA

Ayurveda has emphasized diet as one essential part of healthy life. It is likely that no other science has described the unique effects of diet as thoroughly as Ayurveda described them over three thousand years ago.

Charaka says that there are Three pillars of life. One is Ahara, or diet; the second is Nidra, meaning sleep; and the third is Bramhacharya, meaning celibacy. If any of these pillars is weak or defective, the building of life is also weak. Ayurveda uses term pathya for healthy balanced diet. Pathya means that which is the wholesome way or right way; apathya means unhealthy diet or the wrong way. It is said that if a patient follows a wholesome diet (pathya) then there is no need of medicine, because medicine has nothing to do in the body. On the other hand, if the patient doesn't follow a wholesome diet, there is no need of medicine, because medicine has also nothing to do in that body, as he will not recover without a wholesome diet, so medicine will be ineffective. That is why Charaka says that the body is made up of diet, and diseases are caused by worng diet. This explains why one should be very careful when considering diet.

Various types of foods are effective in producing the entire development of the body, producing strength, lustre, and energy for all tissues. These foods are in the form of edible, potable, lickable, and masticable. All correspond to digestive properly and enzymes (dhatuagni and bhutagni), and must be properly digested by the gastric fire (agni).

Classification of Food

What is a balanced diet according to Ayurveda ? Many times people ask about intake of vitamins according to Ayurveda. The food which is classified as described herein is completely balanced in vitamins, minerals, proteins, carbohydrates, fats and all other essential substances required for life. The important factor is your digestive fire, your Agni, which should be in proper condition to receive food and transform it into proper tissues. If this is the case, there is no need of extra vitamins of minerals in capsulated or tabulated forms.

The five fold types of food

Diet is classified according to five basic elements (Mahabhutas) which are the causitive factors of the univers.

1. *Parthiva* :- earthy food. Earthy food is coarse, gross, solid, dull, stable, heavy, non slimy, and hard in its properties. It is predominantly sweet, a little astringent in taste and smell predominates. Parthiva, or an earthy diet, includes rice, wheat, lentils, vegetables, corn, oats, millet, all grains, etc. It produces a type of nutruition for the body that brings stability, strength, heaviness, good musculature, and compactness. All cell membranes and structural parts like muscles and bones are made up of Parthiva food.

2. *Apya* :- watery food. This is liquid, cold, unctuous, heavy, dull, mobile, thick, soft, and slimy in its properties. It is predominantly sweet and a little astringent and salty in taste, and has a predominancy in the sense of taste. Water, milk, buttermilk, fruit juices, soups, ghee, etc. are included in this group. Apya food produces unctuousness, pleasantness, oozing, binding of tissues, moistenting, exhilaration and strength in the body. All tissue fluids - plasma, lymph, blood, the fluid part of muscles, fat, semen, ovum, etc. are made up of watery food.

3. *Agneya* :- fiery food. This is hot, sharp, subtle, dry, rough, light, clear, predominanantly pungent and a little sour and salty in taste, and has a predominancy in the

perception of colour. All spices like red chilies, green chilies, cayenne, jalapena pepper, black pepper, ginger, masala items, etc. are included in this group. Agneya produces heat, good digestion, good complexion and lustre in the body. All digestive juices, enzymes, vision, lustre, colour, and complexion are made up of agneya or fire element.

4. *Vayavya* :- airy food. This group is subtle, dry, rough, cold, clear, predominantly astringent and a little bitter. It has a predominancy in the sense of touch. Yellow grams, legumes, peas, and nuts are examples of this group. It produces lightness, dryness, roughness, movements, cleansing, and a little tiredness in the body. Skin, part of bones, nerves, ears and sense organs are made up of Vayaavya or airy gelement.

5. *Akasheeya* :- spacious food. This is subtle, smooth, light, soft, clear, mild in taste or unmanifested in taste. It has a predominancy in sound. All roasted grains are included in this group. Akasheeya produces softness, lightness, and hollowness in the body. All pores of the cell membrances and cavities of the organs are made up of Akasha of space element.

Six tastes in the diet.

Ayurveda has recommended that all six types of tastes should be in every diet. Some people like sweet or sour, and others like salty or pungent, and they do not take all the tastes in their diet. This is not good for health. Eka rasa satmya means those who take only one type of taste in their food. They are always weak and are not well developed in their tissues. They have lower immunity and always have sensitivity to illness. Sarva rasa satmya means those who can take all tastes in their diet. They are strong and well developed in their tissues. They have a high level of immunity to diseases. The six tastes are as follows :

1. Madhura :- sweet taste. This is produced by a combination of earth and water mahabhutas. Sweet taste is considered most suitable to the body. It promotes plasma, lymph, blood, musles, fat, bones, semen, ovum, and ojas in the body. It promotes life span when taken in moderation. It pleases all six sense organs including the mind, and is experienced as delightful for nose, mouth, throat, lips, and tongue. It produces luster, strength, healthy skin, and healthy hair. It is beneficial for the throat and is nourishing, vitalizing, saturating, bulk promoting, and stabilizing. It heals wounds. It is useful for emaciation. It alleviates pitta and vata and relieves thirst and fainting. It is unctuous cold, and heavy in its properties.

If sweet taste is taken in excess quantity it vitiates kapha and produces kaphaja disorders such as obesity, laxity, lassitude, excessive sleepyness, heaviness, loss of desire for food, loss of appetite, abnormal growth of muscles in mouth and thorat, Dyspnoea, cough, coryza, alasaka (food poisoning like diarrhea and vomiting), fever, hardness in the bowels, sweetness in the and Diabetes mouth, loss of consciousness, disorders of voice, goiter, cervical adenitis, pharyngitis, coating in the bladder, and diseases of the kidney, arteries, throat, and eyes. In short, sweet taste is good for life and construction of body tissue and nutrition, but should always be used in moderation.

Sweet includes not only sugar candies, honey, jaggery, etc., but also rice, wheat, milk, ghee, bread, oils, and similar foods.

2. Amla :- sour taste. Sour taste is composed of fire and earth mahabhuatas. It is hot and sharp in properties. It produces relish in food, stimulates digestion and appetite, and produces energy. It is carminative feeling of saturation and nourishment alleviates, vata, increases pitta and kapha, and gives satisfaction in food intake. If it is used in excess quantity it produces thirst, sensitivity of the teeth, liquification of kapha, vitiation of pitta and rakta (blood) decomposition of muscles, flabbiness of body, consumption, and cachexia. It causes swelling in wasted, injured, emaciated, and debilitated persons. Because of its heat and sharpness, it causes superation in wounds, injuries, bites, burns, fractures, swelling, purformatal due to bites. It produces a burning sensation in the throat, stomach and cardiac region.

3. Lavana :- salty taste. This is composed of water and fire mahabhutas. It is digestive, not very heavy, and not very unctuous. It is sharp, mobile, and clear in its properties. It produces moistening, acts as an appetiser, pourer, expectorant, mass breaker, irritant, laxative, and depressant. It creates pitta, kapha and alleviates vata. It removes stiffness, binding and compactness. It overshadows all tastes, causes the mouth to salivate, liquifies kapha, cleanses channels, softens all the body parts, gives relish to food, and works as an associate of food.

If it is used in excess quantities, it vitiates pitta, aggravates rakta (blood and skin diseases), causes thirst, fainting, heat, tearing, sloughing, increases leprosy and other skin diseases, and aggravates poisons. Excess salty taste aslo makes inflamed tissue burst and teeth fall out. It damages potency, hinders sense organs, and produces wrinkles, gray hair, and baldness. It causes other disorders like internal hemorrhages, acid gastritis, erysipelas (and acute skin disease), vata rakta (similar to gout), eczema, and alopeeia.

4. Katu :- pungent taste. Pungent is composed of fire and air mahabhutas. It keeps the mouth clean, stimulates digestion, and helps in absorption of food. Pungent taste causes secretions from the nose, mouth, and eyes. It helps in proper action of sense organs, helps to relieve diseases like internal torpor, obesity, urlecana, chronic conjunctivitis, alleviates swelling, corpulence, channel blocking, unction, sweating, moisture, and impurities sticking in metabolic waste products. It gives relish to food, destroys itching, heals wounds, kills organisms, reduces tissue, checks the coagulation of blood, cuts binding, opens the channels of circulation, pacifies kapha, and increases vata.

If it is used in excess quantity, it damages sexual potency, causes mental confusion by aggravating rajas, encourages malaise, depression, emaciation, fainting, bending, feeling of darkness, giddiness, burning throat, body heat, and loss of strength. Excess causes vata disorders in the feet and back with symptoms like burning, movements, tremors, piercing, and tearing pains.

5. Tikta :- bitter taste. This is composed of space and air mahabhutas. In it and itself it is not tasty, but promotes the tastiness of food. The properties are dry, cold, and light. It expels intestinal worms, alleviates fainting, burning, sensation, itching, leprosy, other skin diseases. It pacifies thirst and provides firmness in skin and muscles. It is an antipyretic, appetizer, digestive, glacto depurant, a reducing agent, an absorbant of moisture, fat, muscle fat, bone marrow, lymph, pus, sweat, urine, and feces. It pacifies pitta and kapha.

If it is used in excess quantity, it dries up plasma, blood, muscles, fat, bones, marrow, and semen due to its dry, coarse and non slimy properties. It causes coarsness in channels of circulation, reduces strength, produces emaciation, malaise, mental confusion, giddiness, mouth dryness, and vata disorders.

6. Kashaya :- astringent taste. This is composed of earth and air mahabhutas. Its properties are heavy, dry, and cold. It is also a sedative and constipative. It alleviates pitta in blood-born disorders. It is constricting, union promoting, compressing and healing. It absorbs fluid from tissues.

If it is used in excess quantities it dries up the mouth, causes heart ache, hindered voice, slowed movements, blackishness in the skin, impotency, gas formation during digestion, and discharges of flatus, urine, feces, and semen. It produces emaciation, malaise, thirst, and stiffness and prodcues vata diseases like hemiplagia, spasm, convulsions and facial paralysis.

Examples of the six tastes in the diet

Sweet : Sugar, honey, jaggery, brownsugar, products of sugar cane, wheat, rice, millet, oats, milk, ghee, glycorace, fruits like bananas, grapes, raisins, dates, figs, sweet oranges, mango and vegetables like potato, sweet potato, cucumber and carrot.

Sour : Unripe mango, tamarind, yoghurt, cheese, butter, curds, lemon, plums, pomegranate, sour oranges, wine and alcholic prepartions, buttermilk, and leafy vegetables such as bladders dock, purslane, and indian sorrel.

Salty : All kinds of salts like rock salt and cooking salt.

Pungent : Hot spices red and green chilis, black pepper, ginger, long pepper, mustard, seed, coriander seed, enacarpus, pine nuts, garlic, onion, sinapis alba (sarshapa), radish (mulaka), betal leaf etc.

Bitter : Tumeric, bitter gourd, bottle gourd (tumbi), radish, leafy greens, fenugreek, bitter variety of cumin, sesame (is sweet and pungent also), sespadula (bitter vegetable), indian spinach (palaka), betel leaf, bamboo (used for chatni and achar), punarnava (boerchaavia diffusa), carrots etc.

Astrigent : Leafy green vegetable, turmeric, lentil (legumes), beans, etc; millet, indian spinach, prickley, amaranth (tanduliyaka vegetable), the bengal quince, bamboo etc.

Properties of dietary selections and their effect in the body

All dietary selections possess one or more properties from the following group. Their constitution and effect on the body are described below. One who wants to balance a particular type of dosha can select the particular type of properties needed in the diet.

No	Property	Constitution of Mahabhuta	Effect in the body
1.	Heaviness	Earth, Water	Produces bulk in body, nutritive but heavy to diegest. Increases kapha, decreases vata
2	Light	Space, Air, Agni	Produces lightness in body. Easy to digest. Produces Vata + Reduces Kalpha.
3	Cold	Water, Air	Exhilarating, untritive, Increases + kapha, vata, Decreases pitta.
4	Hot	Fire	Produces digestion, appetite, heat, energy, Increases + pitta, - Decreases vata, kapha.
5	Unctuous	Water	Produces all tissues, untritive, oleation, lubrication, Decreases vata, Increases kapha.
6	Rough	Air, Fire	Roughness, dryness, reduces fat, absorbs, fluid, reduces weight. + Increases vata, - Decreases kapha.

No	Property	Constitution of Mahabhuta	Effect in the body
7	Dullness	Earth	Slows down movement and heavy for digestion. Decreases vata, Increases kapha.
8	Sharpness	Fire	Increases appetite, gastric fire, oozing,Decreases vata and kapha, Increases pitta.
9	Immobility	Earth	Produces stability, construction of muscles, fat, bones
10	Mobility	Air, Water	vata and pitta Increares, Decreases kapha Causes movements, Energry + vata and pitta. - kapha.
11	Softness	Space	Causes softning Decreases vata and kapha Increases pitta
12	Hardness	Earth	Produces stability, muscle and bone building Increases vata, Decreases pitta and kapha.
13	Non Slimy	Space	Clears all channels of circulation Decreases Vata, pitta and kapha.
14	Slimy	Water	Nutritive, increases bulk of body and kapha.
15	Smooth	Space	Produces smoothness. Decreases vata and pitta, Increases kapha.
16	Coarse	Air, Fire	Roughness Increases vata, Decreases kapha.
17	Gross	Earth	Increases obesity, fat, bulk in body, gives form to all cells. Decreases vata,Increases kapha.
18	Subtle	Air, Space	Produces lightness and hollowness Increases vata and pitta Decreases kapha.

No	Property	Constitution of Mahabhuta	Effect in the body
19	Dense	Water, Earth	Produces density, Stability and strength. Decreases vata Increases kapha.
20	Liquid	Water	Produces nutrition, fluid balance, elimination. Decreases vata, Increases Pitta and kapha.

Twelve food Groups

Charaka described twelve food groups with their properties and effects in the body. Everyone should know them. They are as follows :

1. Shuka Dhanya Grains : Rice, wheat, barley, millet and other gains are called shuka dhanya. They are all single cortadyle seeds... There are different varieties of rice, such as red rice, white, rice, kalam rice, long rice, sugandha rice, basmati rice, etc. Usually rice is cold, sweet, unctuous, and bulk promoting. Rice alleviates thirst and is good for all three doshes increase Prithvi and Apya qualities.

Wheat is sweet, cold, heavy, unctuous, vitalizing, and bulk promoting. It contains proteins and produces stability and strength. It alleviates vata predominant in Prithvi and Apa.

Barley is rough, cold, light, sweet, and slightly astringent. It produces abundant feces and flatus. It is good for weight reduction in obese persons and it alleviates disorders of kapha. Predominant in vayu, less nutritive.

Millet has many varieties. Generally they are supposed to be light and astrigent. They increase vata, decrease pitta and kapha, are constipative and absorb the body fluid less nutritive good for kapha Prakriti obese persons.

2. Shami Dhanya - Legumens.

Legumens are dicortydyle grains. They are called lentils or grams (dahls). Soups may be prepared from them. Mung dahl, masha dhal (black grams), kulutha (horse gram), makustaka (small pea type lentils), chana dhal (garbanzo or chick peas), yellow gram, masur dahl (red lentils), tuvar dahl, etc.

Usually all legumes are light, astringent, rough, cold, and non-slimy. They alleviate kapha and pitta and aggravate vata. They are good for protein.

Black gram is heavy, unctuous, hot, and sweet. It is an aphrodisiac and is vata alleviating.

Tila, sesame, is unctuous, hot, sweet, bitter, and pungent. It is good for hair and strength. It alleviates vata, but aggravates kapha and pitta.

3. Mamsa - meat

More than one hundred types of meats are described in Ayurvedic classics along with their effect on tissue, digestion, the doshas, faeces and urine. They are grouped as follows :

* *Prasaha* - animals like cows that take their food by snatching and grazing.
* *Anupa* - animals who live on marshy land.
* *Bhumishaya* - animals who live in burrows in the earth.
* *Varishaya* - animals who live in water, like fish.

- * *Varicharinah* - animals who move on water.
- * *Jangala* - animals who live in the forest.
- * *Vishkira* - birds who eat while scattering the grains.
- * *Pratuda* - birds who eat while striking.

Usually meats are heavy and bulk promoting. They alleviate vata and are aphrodisiacs and tonics. But all meats aggravate rajas and tamas psychic doshas. Because they overshadow the functions of sattwa guna, they cause dullness in intelligence and memory. Their effect on the Self is to delay enlightenment.

4. Hairta - leafy or salad greens.

All leafy greens, like spinach, fennel (methi), chard, lettuce, mastard, kale (tanduija), etc. are laxative, light to digest, and possess a healthy amount of vitamins and iron. They aggravate vata, and pacify kapha and pitta.

5. Fala Varga - About 40 fruits are described with their action in charaka. - Fruits.

Examples : Vatama Prunus aomygdalus Amalaki - Emblic offcinates
Mrdvika - vital vinitere. Digestive and tonic.
Khajura - Phoenix sylvertrus. Tonic and triptikara kaphakara
Phalgu - Ficus hispida. Ruchikara
Parushaka - Grewia asiactica. Increares Relish, Sweet, Sour - kaphakara
Ripe Bilva - Aegla marmelos - usefull in dysentery. astknigent in taste
Amra - (Mango) Mangitera india - tonic - Sweet, called King of all fruits
Jambu - Suzygium cumini - Anitidiabitic - Good in taste, astrangent and sweet.
Badara - zizy phus jujuba. - sweet light
Panasa - Artocarpus hetrophyllus - very sweet, tripti kara (Satisfaction)
Dadima - Punica granuts - Usefull in dysentary

Fruits, like zucchini, tomato, cucumber, etc. are different in their action accoring to taste and qualities.

6. Mula - Roots, Beeja - Seeds. etc. Examples :

Green ginger - is appetiser, digestive, aphrodisiac, good for vata and kapha. Punjent in taste

Jambeera - citrus indedica - in appetiser, sharp, mouth cleaner, good for kapha and vata sour taste

Tender radish (mulaka) - dried radish alleviates kapha and vata, it coocked with unctuous substance it alleviates vata.

Palandu - (Allium caps) - aggravates kapha and allevites (onions) vata, Aphrodisiac.

Lasuna - (Allium Sativam garlics) - cures interaction, obstinates skin diseases, appridiriac.

7. Madya - Fermented Liquor : Many types of liquors are described in the classics. Usually in small doses they are appetisers. They are exhilarating, light, and nourishing.

But all wines are habit forming and in excessive doses they are dangerous for health. They aggravate pitta, vitiate rakta (blood), confuse the mind, diminsh satva, and may produce diseases of the blood vessels, heart, and nervous system.

8. Jala Varga - Water.

Water is classified as rain water, river water, spring water, lake water, pond water, sea water, etc.

Water is cold, thirst pacifying, and life promoting. Warm and boiled water is light (laghu),digestive (ama pachana), promotive to gastric fire (deepana), and always good for all.

9. Gorasa-Milk and Dairy Products.

The milk of cows, buffalos, camels, goats, sheep, elephants, etc. are described in Ayurveda according to their properties. Cow's milk is very good for all. It is light, sweet, nourishing, and life promoting. Buffalo milk is heavy. Goat milk is astringent, sweet, cold, and constipating. Sheep milk aggrevates pitta and kapha.

Curd-yoghurt.

Curd promotes relish and appetite, is an aphrodisiac, produces unction, and strength. It is hot in quality. It alleviates vata and aggravates kapha and pitta. It is harmful in disorders of rakta (blood). Curd should not be taken at night as it blocks the circulatory channels and causes many diseases when used in the evening meal.

Ghee-clarified butter.

Ghee is cold and sweet. It is very good for memory and intelligence. It promotes agni, semen, fat (meda), ojas, and kapha. It alleviates vata, pitta, poisons, insanity, tuberculosis chronic fever. Old ghee is useful in intoxication, epilepsy, fainting, fever, and pain in the genital tract, ear and head. Nasya (nasal administration of ghee made from cows milk) is very useful to relieve headaches and promotes memory and sound sleep.

10. Ikshu varga - sugar and honey.

Sugar cane juice is sweet, cold laxative, unctuous, and bulk promoting. It aggravates kapha. Jaggery promotes marrow, fat and muscles. Sugar is an aphrodisiac, unctuous, sweet, and an expectorant. It is useful in thirst, internal hemorrahage, and burning sensation. It reduces vata and pitta and increases kapha. Honey is sweet and astringent. It aggravates vata, reduces pitta and kapha, is heavy, cold, a union promoter and an expectorant. It is useful in small quantities. Honey should not be heated beyond 108 degrees fahrenheit as it becomes toxic when heated to higher temperatures.

11. Kritanna Varga - Dietary preparations

(a) Odana means cooked rice. First rice is cleaned well with fresh water and then boiled in water. This is light, strength promoting, saturating, cordial, and bulk promoting.

(b) Rice can be cooked with green mung (mung dahl) or black gram (urad dahl). This preparation known as khichadi is also light to digest and produces strength, satisfaction, and corpulence.

(c) Peya, a liquid gruel, is prepared from grains like rice and mung dahl. It is light and it alleviates hunger, thirst, bowel disorders, and fever. It is a diaphoretic, appetiser, carminative, and laxative.

(d) Vilepi is a paste-like gruel, a little thicker than peya. It is saturating, light, and cordial.

(e) Manda or gruel water is an appetiser and carminative. It is cleansing for the channels and acts as a diaphoretic. Gruel water is prepared with ginger, long pepper and pomegranete powder. It alleviates hunger and thirst, is beneficial for the circulatory channels, and eliminates excreta from the body.

(f) Saktu is flour of roasted wheat and yellow gram mixed in equal proportions. It can be mixed with hot spices in water or with sugar and water and drunk as liquid or semi-liquid preparation. It is dry, reduces kapha and fat, and gives satisfaction (fullness in the stomach). It is a carminative and promotes strength.

(g) Barley cakes, chapati of barley, Juice (yusha) or puris of barley alleviate kapha and are good for urinary anomalies and thorat disorders.

(h) Puffed rice, puffed wheat, or cornflakes cereal are fat reducing in nature due to their property of being dry. They are constipative and saturating.

(i) Food preparations with fruits, vegetables, oils, sugar, jaggery, milk, sesame paste, honey, and ghee are unctuous and heavy. They promote strength, produce bulk in the body, and act as aphrodisiacs.

(j) Curd or yogurt with sugar, brown sugar means guda or jaggery added is unctuous and cordial. It alleviates vata, promotes strength, improves appetite, and acts as an aphrodisiac.

(k) Sesame oil is sweet, astringent, hot, readily absorbed, aggravating of pitta and useful in pacifying vata and kapha. It is constipative mildly diuretic, strength promoting, and beneficial for the skin. It promotes intellect and appetite.

(l) Caster oil is sweet, heavy, vata alleviating and eliminative. It relieves gout, heart diseases and chronic fever.

(m) Mustard oil is hot and pungent. It aggravates pitta and blood diseases. It diminishes kapha, vata, and semen. It alleviates hives and itches caused by kapha.

(n) Dry ginger is hot and slightly unctuous. It is an appetiser and apphrodisic. It alleviates vata and kapha. It is cordial, and relishing.

(o) Green long pepper is unctuous, sweet, and heavy. It increases kapha.

(p) Dry long pepper is pungent and hot. It decreases kapha and is an aphrodisiac.

(q) Black pepper is a little hot, approdisiac, light, and relishing. It alleviates kapha and vata and is an appetiser.

(r) Hing (asafotida) is pungent hot, light, antispasmodic, digestive, and relishing. It alleviates vata and kapha and reduces constipation.

(s) Rock salt (Saindhav) is the best among all salts. It produces relish for food, is an appetiser and an aphrodisiac. It is good for vision and alleviates all three doshas.

Four Forms of Diet

There are four forms of diet according to Ayurveda. First is "edible" - for example, rice. wheat, bread, chapati, and vegetables. Second is "drinkable" - water, milk, fruit juices, liquid soups, buttermilk, etc. Third is "lickable" - honey, yogurt, jelly, jams, marmalades and similar foods. Fourth is "masticable" - hard items such as chana (roasted gram), cornflakes, puffed grains, peanuts, almonds, cashews, pistachios, walnuts and raisons. Charaka recommends that all four be included in the diet.

Now we can understand that a balanced diet which is beneficial to health should include an abundance of the following qualities.

1. Food should include all five basic elements.
2. Food should contain all six tastes (rasa) in appropriate quantity.
3. Food should be balanced in the twenty properties.
4. Fodd should be chosen from all four forms of food.
5. Food should be chosen from all twelve food groups.

It is not sufficient to follow a balanced diet without considering the eight factors of ingestion.

Eight Factors of Food Intake

There are eight factors to determine the utility of food. Even if one has a completely balanced diet, suitable and full in all rasas, he should always insist on all these specific factors which are described below. If we don't pay attention to these eight factors, we may not be able to obtain all the qualities and beneficial effects of food on the body.

1. Prakriti - nature of food
2. Karana - method of food preparation
3. Samyoga - combination
4. Rashi - quantity
5. Desha - place
6. Kala - time
7. Upayogasamstha - rules pertaining to intake of food
8. Upayokta - considerations of the person consuming the food.

1. Prakriti - Prakriti means the natural properties of food, like heaviness, lightness, heat, and cold. Guru or heavy things such as black gram (urad), bananas, cheese, and wheat should not be eaten in major quantities. Laghu or light foods like mung beans, roasted or puffed rice, barley, corn, etc., are naturally easy to digest and can be eaten in larger quantities.

2. Karana - Karana means method of processing. The following processes of cooking can change the quality of foods. Methods and examples are listed below :

Dilution :-

e.g. When rice is diluted with water to form peya it is more light.

* *Heating*

e.g. When milk is warmed it is made more light, more readily digestibe, and is increased in relish.

* *Cleansing*

e.g. When rice is cleaned in water it becomes more light and easily digestible.

* *Churning*

e.g. When yogurt is mixed with water and churned for five to ten minutes it is changed into buttermilk or lassi. This transformed food is (or put in blender) for digestion and doesn't increase kapha and pitta. It also tastes very good.

**Flavoring*

e.g. By adding cardamom, cloves, cinnamon, saffron, and related spices to rice, dahl-soups, milk, yogurt, etc., one increases the good smell, taste, and palatability of these preparations.

* *Preservation*

e.g. Long - term preservation affects the qualities of food. Copper vessels are not good for preservation of milk preparations such as rice pudding. Chemical preservatives may change the natural qualities of food.

* *Containers*

e.g. Containers should be clean, made of pure metal, and suitable for food preparation. Milk should not be kept in copper vessel

3. Samyoga - Rules of Combination.

Combination of two or more items of food should always be done with great care. There are two types of combinations. a) Sama or equal: to mix two or more food items which are similar in quality like milk and sugar which are both sweet. b) Vishama or not equal: to mix two or more foods which are not equal in quality. This category breaks into two other. i) Aviruddha or not antagonistic, i.e. useful or harmless. Examples are ginger in milk spices in dahl, spices in rice. ii) Viruddha or antagonistic, i.e. harmful. There are many types of harmful combinations. Examples are equal quantities of honey and ghee, milk with fish, and others. The following combinations are unwholeosome according to charaka.

1. *Meat* of domestic, marshy and aquatic animals should not be taken with honey, sesamum, seeds, sugarcandy, milk, black grain, radish and with germinated grams. It may cause blindness, deafness, trembling loss of intelligence, loss of voice and death also.

2. *Vegetable* of Pushkara (nelumbo nucitera) and meat of dove tried in mustard oil together with honey and milk. This obstracts srotas (channels of Circulation) also causes dialation of blood vessles and epilepsy, accute pain in head.

3. *Milk* should not be taken after the intake of radish, and garlic. It may cause skin disease.

4. *Ripe fruit* of Nikucha (Artocarpus Lakucha) should not be taken with honey and milk. It may cause debility, loss of semen and sterbity.

5. *Amra* (mango) Amratake (spotandiar pinnate) Matulunga (citrus decumana), nikucha (Atocarpus Lakucha), karmarda (carrisge kamandas) Jambara (syzygium camini), Badara (zizyphus jujuba), kapitha (Feronia Finnnia) Amli (Tamarind) meat of pigeon, coconut, amalaka (Emblica officinalis)and other sour taste materials are harmful to take with milk.

6. *Payas* (Preperation of milk as Basudi of Kheer) is unwholsome with thin gruel or khichaeli prepeared with resabri paste.

7. *Meat* of Peacock roasted with castor oil is harmful.

8. *Pippali* (Long pepper) Prepeared with fish, fat and mixed with honey is harmful.

9. *Hot honey* - is harmful. Honey and ghee, honey and rain water, drinking of hot water after intake of honey is harmful.

10. Any type of Fish combined with Milk is harmful. It obstructus Strotos.

11. Meat of Kapota (Dove) with Muster oil is harmful.

12. Masha (Black gram), Kulutha (Dolichos Bitiorus, Leguminosae. Mixed with Milk is harmful.

4. Rashi - Quantity of Food

Food quantity is different for every individual. Ayurveda says that the stomach cavity should be divided into three imaginary compartments. One should be filled be with solid foods like rice or bread. The second should be filled with liquids, e.g. water, soup, juices, buttermilk etc. The third should be kept empty for air or gases. Thus, if we one fourth less than the quantity required to completely fill the stomach we are always comfortable.

Proper intake of quantity is judged by the following symtoms :

a) There is no obstruction in the heart after meals.
b) There is no pain in the sides.
c) There is no heavyness in the abdomen.
d) There is pleasantness in all the senses.
e) One feels satisfied of hunger and thirst.
f) There is easiness in standing, sitting, lying down, in movement, exhilation, inhalation, laughing and talking.

g) There is promotion of strength, complexion and development as judged by long term use of this approach.

If the quantity of food is less than required, this is also harmful to one's health. Insufficient food intake can be judged from the following symptoms.

a) No satisfaction of hunger and thirst.
b) Loss of strength, corpulence and complexion after long term habit.
c) Loss of immunity.
d) Damage to mental functions.
e) Damage to sense organs.
f) Vata disorders arising from dietary habit.

Exessive intake of food gives rise to ama dosha - immature digestive substance which is the cause of all diseases. One can judge the accumulation of ama by the following symptoms :

a) Distention of the abdomen
b) Diarrhea or vomiting
c) Colic pain
d) Hardness in the belly
e) Body ache
f) Dryness in the mouth
g) Fainting or giddiness
h) Stiffness in the sides (flanks)
i) Spasm in blood vessels
j) Heaviness in the body
k) Passing wind or gas in improper or opposite direction (i.e. upwards).

5. Desha - Habitat or Place of Birth

The place of birth and also the place where individuals reside for a long time provide dietary cosiderations. For example, a person who lives in a moist, marshy area should take hot and non unctuous foods to balance the kapha which is expected to be exaggerated in that area. Persons living in dry, mountainous places or in forests should not take rough or sharp food. They should depend more on unctuous, soft and oily food.

6. Kala - Influence of Time

Time is considered in terms of season, age, daytime or nighttime and stage of disease.

a) *Seasons.* In spring, kapha is more predominant. Therefore ghee, milk, dairy products, and sweets which increase kapha should be avoided. Dry, rough, hot and pungent substances which reduce kapha may be better to eat. In summer and autumn (hot climate) pitta is exaggerated. One may take milk, ghee, cold drinks and unctuous foods to subside pitta. In the rainy season, (cloudy, windy and dry climate), vata is exaggerated and one should take oils, ghee, rice, wheat, sweet, sour and salty substances to balance vata. One should avoid pungent, bitter and astringent tastes at the time, as well as cold or dry foods.

b) *Age.* Childhood is predominant in kapha dosha, youth is predominant in pitta and old age is predominant in vata. One should emphasize a kapha, pitta or vata pacifying diet respective to these ages in order to create balance.

c) *Day and night.* In the daytime, from 6 to 10 a.m. kapha is predominant, from 10 to 2 p.m. pitta is predominant, and from 2 to 6 p.m. vata is predominant. At night, from 6 to 10 p.m.

kapha is predominant, from 10 p.m. to 2 a.m. pitta is predominant, and from 2 to 6 a.m., vata is predominant. Diet should be adjusted to the natural constitution and to these timings. Usually lunch is heavier (pitta is predominant), while dinner is lighter (kapha is predominant).

d) *Time in diseases.* When an individual is ill, that kala or time is followed with a specific diet according to the disease, the doshas, and the medicine which is used to subside that problem.

7. Upayoga Samstha - Rules pertaining to the intake of food.

One should consider the following points when one eats.

a) *Intake of warm food :-* Food should be warm. Warm food stimulates digestive enzymes. It is easily digestive. It is delicious. It passes through the digestive tract more quickly, the passage is cleaned and vata and kapha detachment is facilitated. It is carminative (helps to pass wind in the right direction, i.e. downward). Cold food is not good for health.

b) *Intake of unctuous food :-* Unctuous food provokes the subtle power of digestive. It is digested easily. If facilitates the downward movement of vata. It increases the strength of the body and senses and produces a clear complexion. If it is excessively unctuous it delays digestion.

c) *Intake of food in proper quantity :-* This has been described under "Rashi." Proper quantity of food does not vitiate the three doshas. It increases life span. It gets digested without discomfort and doesn't disturb the gastric fire.

d) *Intake of food after complete digestion of previous meal :-* If one eats before the digestion of the previous meals, the new food mixes with undigested food and vitiates all doshas, thus producing ama. Caures disesas

If food is digested completely, the doshas are placed in proper condition, digestive fire becomes strong, appetite is promoted, all srotas (channels of circulation) are cleaned, vata (gases) move in a downward dirction, and the cardiac region is clear. Food taken after complete digestion of previous meal doesn't vitiate any dosha, doesn't produce ama and thus increases life span.

e) *Intake of food in favourable place with favourable accessories :-* One should eat in a favourable place and with favourable accessories. It is very important to strengthen the psyshology of the individual to do so. If the mind is strong and in a pleasant mood, the food eaten is easily digested and one gets optimum effects from the food. Charaka says that even wholesome food taken in proper quantity does not get digested when the eater experiences anxiety, grief, fear, anger, discomfort, or unpleasantness of atmoshpere.

f) *Intake of food too quickly or too slowly :-* Very fast eating or very slow eating are both harmful to health. Very fast eating may place food in the wrong direction It doesn't give the opportunity to experience all the merits of the food, i.e. the good flavors, the good effects on the mind, and so on. Very slow eating doesn't give satisfaction and also disturbs digestion.

g) *Intake of food with pleasantness and peace of mind :-* One should keep one's mind in a very peaceful and pleasant mood while eating. Loud talking, laughing, psychic or emotional conditions (like passion, anger, greed, confusion, envy, bashfulness, grief, conceit, excitement and fear) don't allow smooth digestion and produce ama.

h) *Intake with concentration :-* One should concentrate only on food while eating. Business calls, etc., should be kept away while eating.

i) *Intake of food with consideration for the Self (Atma) :-* One should eat after due consideration to his self. Food intake is not merely to fill the cavity of the stomach but it is one type of yagya, action for evolution of consciousness. It is not just for growth of the body or physical nutrition. It also helps to produce good satvam, good mind and effect the self. It is recommended that a very good and short paryer is said before starting to eat. One is quoted from the upanishads as follows :

Saha nav avatu	Saha nau bhunaktu
Saha viryam karavavahai	Tejasvi navadhitamastu
Ma vidvishavahai	Om shanti shanti shanti.
Let us be together	Let us eat together
Let us be vital together	Let us be radiating truth
Radiating the light of life	Never shall we denounce anyone
Never entertain negativity	Let us obtain the peace and peace and peace only.

8. Upayokta - Food Consumer

The most important factor of all is the consumer of food. Wholesomeness or unwholesomeness of food is dependent on him. The same food may have a different type of action on a different body. Ayurveda emphasises constitution or prakriti in consideration of food intake.

Vata, pitta, and kapha form seven types of prakritis. These include vatika, paittika, sleshimika, vata - kapha, vata - pitta, kapha - pitta, and vata - pitta - kapha prakritis. Every individual should take a diet suitable to his predominant constitutional doshas, to balance them in every different season. Each individual has to try to pacify the predominant doshas in his physiology. If one takes the food which increases or vitiates his particular type of dosha, he may become ill from the disturbed function of that dosha. Hence diet is to be taken in such a way which maintains the balance of the constiutional doshas.

The general view regarding the outline of effect of food on dosha is given below. An individual can choose his own specific diet from this group.

Diet for Vata Prakriti - Vata Pacifying Diet

People with vata predominance should favor the following type of diet.

Foods to Favor

* unctuous and warm food and drinks

* sweet, sour and salty tastes

* all dairy products

* sugar cane, honey, jaggery, sugar cane products, molasses

* all oils, especially sesame, corn, peanut, mustard seed

* rice and wheat

* grapes, cherries, peaches, melons, avacado, cocount, banana orange, pineapple, plums, berries, mango, papaya

* beets, carrots, asparagus, cucmber, sweet potato

* black pepper, cinnamon, cardamon, cumin, giner, salt, clove, mustard seeds. All spices are used in small quantity.

* Animal food for non-vegetarians: chicken, turkey, seafood

Foods to Avoid or Reduce

* light, dry, rough, cold, foods

- pungent, bitter, and astringent tastes
- Barley, corn, millet, buckwheat, rye, oats
- apple, pear, pomegranate, carnberry, dried fruits
- large quantities of peas, green leafy vegetable, broccoli, cabbage, cauliflower, celery, zucchini, sprouts, potato, raw vegetables
- all beans except tofu and dahls
- animal foods for non-vegetarians: beef

General consideration: vata types may take a little more food than the proper quantity previously described. They should avoid fasting, although a light fast once a week may be useful. They may favor unctuous and warm food and drinks. Frequent cold drinks are not good for them.

Diet for Pitta Prakriti- Pitta Pacifying Diet

Persons who are predominant in pitta constitution should favor the following diet.

Foods to Favor

- milk, butter, ghee
- all sweets except honey and molasses
- olive oil, sunflower oil, coconut oil
- wheat, basmati rice, barley, oats
- grapes, cherries, melons avcado, coconut, orange (sweet), pineapple (sweet), plums (sweet), mango
- asparagus, cucumber, cabbage, potato, mushrooms, sweet potato, leafy greens, broccoli, cauliflower, okra, celery, sprouts, zucchini
- soybean products like tofu
- black pepper (in small quantity at some time), cinnamon, coriander, cardamom
- animal foods for non-vegetarians: chicken, turkey

Foods to Avoid or Reduce

- yoghurt, cheese, sour cream, cultured buttermilk
- honey and molasses
- almond oil, sesame oil, corn oil, mustard oil
- corn, millet, rye, brown rice
- grapefruit, olives, papaya, peach persimmon, banana, orange (sour), pineapple (sour), plums (sour).
- hot pepper, tomato, carrots, beets, onions, garlic, radish, spinach
- ginger, cumin, fenugreek, clove, celery seeds, salt, cayenne pepper, mustard seeds
- animal foods for non-vegetarians: beef, seafood, egg yolk

Diet for Kapha Prakriti - Kapha Pacifying Diet

Foods to Favor

- warm, light food and drinks, slightly unctuous, dry
- pungent, bitter, and astringent tastes
- low fat milk or moderate quantity of regular milk
- honey

* barley, corn, millet, buckwheat, rye, and moderate quantity of basmati rice
* apple,pear pomegranate, cranberry, persimmon
* asparagus, eggplant, beet, broccoli, potato, cabbage, leafy greens, sprouts, radish, squash, mushroom, cabbage, carrots, celery, okra
* all spices. Only small quantity of salt
* all beans except tofu
* animal foods for non-vegetarians: chicken, turkey

Foods to Avoid or Reduce

* yogurt, cream, butter, ghee, large quantity of whole milk
* sugar cane products, mollases
* all oils (Almond oil, corn oil, or sunflower oil may be used in small quantity)
* large quantities of wheat, rice, or oats
* grapes, melon, avcado, coconut, date, fig, banana, orange, pineapple, plum
* tomato, cucumber, sweet potato, zucchini
* tofu
* salt
* all nuts
* animal foods for non-vegetarians: seafood, beef, pork

For Mixed Doshas

There are mixed prakritis such as vata - pitta, pitta - kapha, and vata - kapha. People with mixed prakritis should consider both doshas according to the season. For example, in a season that exaggerates pitta, someone of a vata - pitta or pitta - kapha constitution shouls adopt the diet which pacifies pitta during that season.

General Rules Regarding Diet

Take food when first meals is completely digested. Adopt a diet which suits your dosha prakriti. Take a lesser quantity of food.

The following are foods that are recommeded for eating regularly: rice, wheat, barley, millet, mung dahl, masur dahl, masha - black gram dahl, tuvara (gram), kalays (peas), moth (beans), kulthi.

"The Best Among Others"

* Food is best among the life sustaining drugs.
* Water is best among assuring drugs.
* Wine is best among fatigue alleviating drugs.
* Milk is best among vitalisers.
* Meat is best among bulk promoting foods.
* Fruit juices and meat soups are best among saturating foods.
* Salt is best among seasonings that produce relish.
* Sour taste is best among cordials.
* Cockmeats are best among tonics.
* Goats milk is best for alleviating phthisis, haemostatic.
* Sheeps milk is best for aggravators of kapha and pitta.

* Buffalo milk is best for inducing sleep.

* Mandaka (imperfect curds) have the greatest blocking effect on the channels.

* Gavedhuka (millet type food) is best for reducing.

* Kodo (millet) is best among diuretics.

* Barley is best among foods which produce faecal bulk.

* Shaskuli (bread cooked in ghee) is best among kapha, pitta aggravators.

* Kulatha dahl (beans) is best for producing acidity (avoid large quantity).

* Black gram is best for producing kapha and pitta.

* Root of long pepper (piper longum) is best of appestisers, digestive spices, alleviators of bowel hardness.

* Amalaki (umbilica officialis) is best age stabiliser.

* Buttermils is best for alleviating grahani dosha (collitis), swelling, piles, and complications of fat (obesity).

* Asafotida is best among appetiser. Carminatives, vata and kapha alleviators.

* Alkali of barley is best among laxatives, digestives, alleviators of piles.

* Daily use of milk and ghee is best among rasayan health promotors.

* Roasted flour of grams and ghee is best among aphrodisiacs, vata hara.

* Earthen balls are heated in Fine upto that time they are red. and red balls are immersed in water that water in for is best for alleviating thirst and vomiting.

* Overeating is the best ama producer (Avoid).

* Intake of food according to agni is best for agni promoter.

* Timely eating is best for maintaining health.

* Intake of heavy food is most likely to cause indigestion (Avoid).

* One- time eating is best for comfortable digestion and wholesomeness.

* Non eating (fasting) shortens life span (should be avoided).

* Including all tastes in one's diet is best for producing strength.

* Including only one taste is one's diest is best for producing weakness (all tastes should be included in diet).

CHAPTER - 13 :
SLEEP AND DREAMS : NIDRA AND SWAPNA

Sleep is called Nidra in Ayurveda. It is considered one of the thirteen natural urges like hunger, thirst, urination, and defecation. Sleep is a natural gift given by God to all creatures to relive their fatigue. Therefore it is always best not to hold back or suppress the desire for sleep. One who frequently suppresses the urge to sleep may fall ill from yawing, body aches, headaches, and eye diseases.

At the same time Ayurveda holds lthat excess sleep causes many diseases including obesity, heart disease, diabetes, and dpyepsia. Therefore one should always try to be very regular and moderate in observing the rules of sleep.

What are the rules of sleep? This chapter deals with everything regarding sleep and dreams.

Sleep as a Subsidiary Pillar of Life.

Ayurveda describes three subsidiary pillars that support the "building" that is life: Called Upastabha

1. Ahara - balanced diet
2. Swapna - sleep
3. Brahmachary - celibacy

We have described the first pillar, Ahara, in previous chapters. We will describe the third pillar, celibacy, in the next chapter. Here I will focus on swapna. Swapna literally means dream but it is synonymous of sleep in Sanskrit.

Nidra or Swapna, sleep, is considered one important subsidiary pillar of life. We know that all three listed above are important, for without them, life would not continue for very long. Then why are they subsidiary pillars and not pillars?

Pillars in Sanskrit is "Stambha" which implies that without which life will not exist even for a fraction of time. Ayurveda describeds three pillars: Sattva - psyche, Atman-Self (consciousness), and Shareer-body. Life does not manifest in the absence of these. Once the building of life is erected, the subsidiary pillars of diet, steep and celibacy are major factors which continue to support the building's long term existence.

What is sleep?

Humans sleep when the mind is exhausted and when sense organs retract from their objects. Sleep is caused by Kapha and Tamas. Those who have less Kapha and Tamas will have lighter sleep.

Increased vata and Pitta can cause lack of sleep. Vata produces confusion in the mind and Pitta produces burning or excessive energy in the mind which decreases the sleep pattern. You will recognize this from the following examples. If you watch a movie which is horrible or terrifying or read this type of book before going to bed, you are not able to fall asleep. This is because Vata is increased by fear and anxiety. If you are engaged in planning something or speaking for a long time just before retiring to bed, you will not get proper sleep because your Pitta is increased in that situation. If you eat full and heavy meals during the day including unctuous foods like milk, yogurt, rice and sweets, and you are in a happy mood, you will sleep well at night because Kapha is increased by heavy, unctuous food and happiness of mind.

There are three types of srotas (channels) which are connected to the act of sleep. One is manovaha srota, the channel which carries the orders of the mind or receives information for the mind. All efferent never roots and afferent nerve roots play a role in this transmission.

A second srota involved with sleep is samgya vaha. srota. Samgya means knowledge received by sense organs. Heat and cold are objects of the sense of touch but to know whether water or milk is hot or juice is cold requires samgya which is clarified in the samgya vaha srota in the brain after it is received by afferent roots. Apparently objects of all other sense organs like vision, taste, etc., are analyzed in samgya vaha srota.

A third srota involved with sleep is buddhivaha srota. Buddhi is intellect which analyses all samgya and decides what to do further. It determines your action. Action is performed by "karmatma," the self who is engaged in karma, (action), that is to say the active self. When Kapha and Tamas take over the full charge of all these srotas, karmatma (active self) who is always busy with samgya, departs from his work and the person sleeps.

Types of Sleep

Seven types of sleep are described in Charaka Samhita as follows:

1. *Tamobhava*-sleep which is caused by Tamas. Tamas is a psychic dosha which produces ignorance. When Tamas predominates in the brain, all function of manas (mind) and buddhi (intellect) cease and the person sleeps. Sleep caused by Tamas is not considered good sleep. It is considered as the root of sin. It is very difficult to wake a person in this sleep. After waking, he is not fresh as on the completion of normal sleep. He has a confused mind and cannot discriminate between good deeds and wrong deeds. He is inactive and lazy and always wants to sleep more. Those experiencing this type of sleep do not respond simply to physical medicine but require raising of sattva (the principle of purity opposite to tamas) by meditation or other virtuous acts.

2. *Sleshma Samudbhava*-sleep which is induced by increased kapha. Sleshma is Kapha. Kapha is heavy, viscous, and oily and when it obstructs the passage of samgya (sensory path) and manas (mind), the person sleeps. Food which is heavy, oily, viscous, and predominantly sweet in taste (water and earth mahabhutas) increases Kapha and brings deep sleep. Still the slehma samudhara sleep is not considered normal sleep because it is due to deranged Kapha.

3. *Manah shrama janya*- Sleep due to mental fatigue. Our mind is continuously engaged with physical activities by the contact of sensory and motor organs. It is very natural to become fatigued in mind so that mind wants to rest. This fatigue of the mind is relaxed by sleep.

We should note here that sleep not only releases mental fatigue but bodily fatigue. All cells of the body get rest during sleep. Cells do not cease their total functions at any time but certainly they become rested by the slowing down of the metabolic rate in sleep. According to Ayurveda, every cell has atma (soul) and manas (mind) in it which produces desires within them. That means that manas has constant work at the cellular level and in sleep, desires cease for awhile and this provides a good rest for the mind and body.

4. *Shareer shram janya*-sleep due to physical fatigue. When the body becomes fatigued due to work, it requires rest to restore energy. During exertion of the body, vata is aggravated. When vata is increased in the body it may decrease in the mind (vata kshaya.) The vacuum is filled by kapha and the person fall asleep. Excess exertion also causes disturbances in normal sleep.

5. *Agantuki*-sleep due to exogenous causes. Accidents, trauma, injury, toxins, and poisonous bites are other causes of sleep which arise outside the body and bring sleep. This is considered abnormal sleep.

6. *Vyadhyanuvartini*-sleep due to diseases. Many grave disease affect the mind and cause sleep or stupor. For example, atisara (severe diarrhea), madatyaya (alcoholism), madhumeha (certain diabetic conditions), obesity, etc.

7. *Ratriswabhava*-sleep during the night. Normal sleep coming generally in the night is called ratri (night) swabhava (natural). This is natural to any person.

Basically all sleep is due to increased tamas and kapha. All sleep except ratriswabhava is considered abnormal because of the predominance of abnormal kapha and tamas.

The causes of insomnia

When vata is provoked it maintains wakefulness. This is called aswapna or nidranasha in Sanskrit and insomnia in English. In contemporary cultures problems with insomina are increasing daily due to stressful life.

Charaka describes the following causes for loss of sleep.

1. Fearfulness
2. Anxiety-stress
3. Anger
4. Habit of excessive smoking
5. Excessive exercise
6. Uncomfortable bed, place, and time
7. Aging i.g. old age.
8. Diseases (vatika disorders and many other diseases reduce sleep)
9. Vata aggravation in abnormalities
10. Constitution (many people by their natural constitution are very light sleepers, especially vata types a vata combination types).
11. Profession that causes worry, anxiety, or that requires working at night)
12. Decreased tamas
13. Elevated sattva (e.g. if you have given a lecture or are preparing for some good purpose sattva is raised and sleep is reduced)

Therapeutics influencing insomnia:

14. Fasting (very strict fast produces sleeplessness).
15. Use of the more drastic purgatives
16. Use of very sharp eliminating nasya-nasal administration (snuffing a strong liquid)
17. Use of excessive emesis
18. Therapeutic blood letting in excess or accidental or internal bleeding.

How to reduce sleep

The above are the causes of insomnia. They are also therapeutic remedies for those suffering from excess sleep. If we want to reduce sleep, follow any one or more therapies from above according to conditions suitable to you. For example, those who are obese may follow fasting; those with vitiated doshas may follow evacuation and elimination therapies; for psychic causes, virtuous acts or meditation and other routine can be used eliminate anxiety and fear.

How to treat insomnia:

Those who are suffering from insomnia should always try to avoid the above causes. The following remedies are recommended by Charaka for good sleep:

1. Abhyanga-massage by oil. Sesame oil can be used by anyone for routine massage. Chandan bala oil, shatavari oil, and masha or cocount oil can be used for the whole body massage. They produce sound sleep. If it is not possible to massage oil on the whole body, massage oil on the head and ghee on the soles of the feet at bed time. This will be greatly helpful for regaining sleep.

2. Utsadanam-Massage with powder and additional pressure. Flours of gram, barley, and sandalwood powder are good to use.

3. Fulfilment of desires of manas (mind).

4. Pleasant music and fragrance.

5. Samvahanam-special soft massage. (Tell your loving partner to press your body gently with a soft touch of their hands particularly on the head, calves, and feet.

6. Chakshu tarpana-nourishing treatment for the eyes. Around your eye pit a small compound wall is prepared consisting of black gram paste. Ghee is poured to fill that gap and left for 5 to 10 minutes. Alternatives are cold water sponge on the eye, cold paste of wheat flour or black gram flour placed above the eyes on the lids and forehead. This is easy to remove and induces sleep.

7. Paste on head and face. A paste of flour, sandalwood power, and rose flower on the face and head may help to regain sound sleep.

8. Well covered, beautiful bed for sleeping.

9. Comfortable room. A spacious room, airy or air conditioned according to the season, clean and neat and well decorated will help improve sleep.

10. Sleep taken in proper time. Form a regular habit of sleeping and rising at the same time each day. If you go to sleep late one night, don't sleep late in the morning. This disturbs your sleeping habit for the next night.

Follow the rule, early to bed and early to rise.

The following are a few kitchen remedies to improve sleep :

* Milk and sugar at bedtime.

* Warm milk with 1/4 teaspoon of nutmeg powder at bedtime.

* Rice and milk or rice curd at dinner.

* Meat soup at dinner. Meat soups from domestic animals of sheep, cow, chicken, and also from aquatic animals such as fish induce sound sleep.

* Add Basmati rice or red rice with youghurt to your diet.

* Rice with milk and ghee

* Pippalimula-root powder of long pepper in dose of 1/4 teaspoon taken with milk.

* Bramhi (gotukola) tea.

* Wine in moderation.

* Kheer may be used or any other preparation like milk pudding. kheer is prepared by boiling milk and making it thick.

* At bedtime rub ghee on soles of feet and then sponge with cool water.

Proportion of sleep :

Ayurveda recommends different proportions of sleep according to prakriti as follows :

1. *Vata prakriti* : Those who are predominant in vata prakriti sleep for six hours at night. This is enough for them. Even if their sleep is interrupted during these six hours they do not feel tired the next day and can do their normal activities.

2. *Pitta prakriti:* Those who are predominant in pitta prakriti sleep for six to eight hours but their sleep is sound and uninterrupted.

3. *Kapha prakriti:* Those who are predominant in kapha prakriti sleep abundantly, may be eight to ten hours. Their sleep is sound.

Ayurveda recommends six hours of sleep in most cases. Thus those with pitta and kapha prakritis can change their habits slowly and become accustomed to six hours of sleep. Children sleep for a long time. In youth, sleep is medium lenght, and in old age sleep is light and short.

From birth to sixteen years of age is called the balya (child) period. In this period a person sleeps more due to excess kapha. From sixteen to fifty or from thirty to sixty is the period of taruna (youth). In this period sleep is moderate due to pitta influence. After sixty is considered old age period. Due to excess vata sleep is reduced.

Normal sleep in the night is called bhoota dhatri which means like a mother of all creatures of strong supporter of all creatures.

What about daytime sleep?

As a general principle Ayurveda is strongly against day sleep. Day sleep vitiates kapha dosha and brings on many diseases caused by vitiated kapha. There are certain exceptions to the rule. People are allowed to sleep during the day under the follwing conditions:

1. When they become very weak due to singing, studying for long periods in the night, alocholic drinks, excessive sexual intercourse, carrying excess weight, traveling for long periods on foot, and by elimination therapies.
2. When they are suffering from indigestion, injuries, or tuberculosis.
3. When they are older persons, children, or weak women.
4. When they are suffering, from thirst, diarrhea, colic pain, dyspnoea, hiccup, insanity, exhaustion from a journey.
5. When they have fallen down from a high place and are wounded, traumatized, or exhausted.
6. When they are exhausted by anger, fear, and grief.
7. When they have a profession that requires being awake at night.
8. In summer season because of dryness and roughness of the season which is vata provoking, everyone can take day sleep. Also because summer nights are shorter than the daytime.

These exceptions should not be treated as giving liberty to everyone to find some cause and opportunity to sleep in the day.

Who should not sleep in the day ?

Day sleep increases kapha and pitta. Therefore it is not encouraged. The following persons in particular should not take any liberties with day sleep :

1. Those who are very fatty.
2. Those suffering from excess kapha.
3. Those who take regular fatty diet : excess of oil, ghee, rice, dairy products, meat marrow, etc.
4. Those who are suffering from latent poisons in the body.
5. Those who have obstruction in the (srotoradha) channels and suffer from acute ama.

Unwholesome day sleep produces pandu (anaemia), headache, cold, heaviness, body ache, dyspesia, heaviness in the heart, edema, anorexia, nausea, rhinitis, migrane, hines pustules, boils itching, drowsiness, cough, disorders of the throat, disorders of memory or intellect, and fever. Anyone already suffering from these should not sleep during the day.

Effect of normal sleep in the body:

Sleep is considered to produce many good effects in the body. Charaka says that happiness and misery, corpulence and leanness, strength and weakness, potency and impotency, intellect and dullness, life and death, everything is dependent on wholesome or unwholesome sleep.

Dreams (Swapna)

The concept of dreams in Ayurveda has been presented in various ways. Our dreams have a definite relationship to the mind and Being. Ayurveda always describes an association of the mind with Atma. As a matter of fact, atma is vibhu (omnipresent), sarvagya (knower of all things) and vashi (self-controller). Many times our dreams are related to the events of the past or future; with forthcoming good or bad. One has to know the good types of dreams and bad types of dreams in this connection as a hint of latent suggestion of a situation of mind or forthcoming event.

What is a dream ?

When the channels of the mind (manovaha srotas) are filled with great force of vata, pitta, and kapha or triguna, a person sees severe types of dreams. Dreams always occur during light sleep. Those who have a deep, sound sleep don't have a large number of dreams.

The first question regarding dreams is, Do you remember your dreams ? If yes, then go ahead and analyze them. If no, forget all about it. Ayurveda says that if you don't remember your dream, or if you don't have any past effect of dreams such as fright, pleasure, anxiety, etc., then the dreams have no importance. If you see any bad dreams and immediatedly after that you have a good dream, the effect of the first one is nullified.

Sleep is produced by the retirement of the senses and mind, but sometimes senses retire and mind keeps working. In this condition one sees dreams, says Vaghabhata.

There are some good dreams and bad dreams of prediction according to Jyotish as well as Ayurveda. Here we will only deal with Ayurvedic concepts of dreams.

Seven types of dreams:

There are seven types of dreams:

1. Dristam-based on visual experience
2. Srutam- based on what you have heard
3. Anubhutam-based on your major experiences
4. Prarthitam-based on your desire
5. Kalpitam-based on your imagination
6. Bhavikam-based on your future destiny
7. Doshajam-based on vitiated doshas.

1. *Dristam-visual experiences.* We see many things during waking state by visiting certain places or meeting with certain people. Some important things are much more likely to influence our mind and many others do not influence it. But as a matter of fact, all unimportant

impressions are also located in our mind. Sometimes we see the same things or similar things in dreams.

2. *Shrutam-auditory experiences.* We hear many things, many stories, or mysteries; particularly children hear the stories of fierce demons or devils. Then the same or similar things are seen in dreams.

3. *Anubhutam-experiences.* In wakefulness our experiences are always stored in the mind. Some of them are very strong and we want to recollect them. Sometimes our mind shows them again dreams. Also weak experiences are gathered in the subconscious mind and sometimes one may see a similar type of experience in a dream.

4. *Prarthitam-by strong desire.* In wakefulness we meet many people and some of them we like very much. There is a strong desire in the mind to see them again, and if you can not see them again in reality, you see them in dreams.

5. *Kalpitam-imagination.* These dreams are completely different than visual. You have never seen, never heard, never experienced, never had inference or logic or illogic related to something very different in your dreams. These dreams are not correlated with anything you know.

These types of dreams are basically connected with the experience of the psyche and self in a past life. For example, you are passing through a very narrow cylinder and are unable to breathe well, or you are on the peak of a hill and unable to get down and are scared that you might fall down. These things you have never done, seen, heard, or read about.

6. *Bhavikam-future predictions.* Sometimes we see very different types of dreams which we have not experienced, visualized, or heard in waking state. Then after that dream we experience the same thing depicted in the dream. For example, you see in a dream that one of your relatives was in an accident and then you learn the next day that he was indeed in an accident.

7. *Doshajam-vitiated doshas.* Vata, pitta and kapha, when vitiated, act according to their nature and produce specific types of dreams called vataja, pittaja, or kaphaja dreams. For example: vata dreams might include fearfulness, running, jumping, climbing trees or mountains. Pitta dreams might include fire, sunshine, struggle, anger, fighting, war, gold, etc. Kapha dreams might include water, rivers, lakes, ponds, oceans, birds like swans, and romance.

Fruitful or fruitless dreams:

Do dreams always predict correctly? Charaka says no.

1. The first five types of dreams are never fruitful.
2. The dreams according to doshas are the same as the prakriti of the person and are not fruitful.
3. The dreams that fall in daytime sleep are fruitless.
4. Very long dreams or very short dreams are fruitless.
5. The dream which you forget after it is fruitless.
6. The dream which distrubs your sleep and you cannot sleep well afterwards is fruitful, true.
7. Dreams which are seen in the first three hours of the night are not true. Those seen in the end of the night between three to six a.m. are usually true and fruitful.
8. If there is a good auspicious dream after an inaspicious dream, the result follows accordings to the later dream.

Here are certain criteria of good dreams described in Ayurveda which indicate that good health is returning to an ill person. If the person is ill he gets completely well. If he is healthy he gets more prosperous.

Good Dreams indicative of healthy, prosperous futures

1. One sees gods, brahmanas, cows, oxen, sacred fire, sages, rishis, good clean water, clean rivers.
2. One sees meats, fish, white rosary, white clothes, and fruits.
3. One sees large palaces, climbs on fruitful trees, climbs mountains, or rides on elephants in dreams.
4. One goes through floods of rivers or crosses large rivers successfully, or passes an ocean in dreams.
5. One has the sting of a leech, snake or butterfly in dreams.
6. One sees clear lakes, living friends, unmarried girls, children, umbrellas, mirrors, people who stand after having fallen down, people who conquered enemies.

Bad dreams, indicative of bad futures:

There are many dreams indicated in Ayurveda which are supposed to be bad. The person who sees these types of dreams becomes ill and an ill person may get a more severe illness. examples follow:

1. To drink wine with a ghost, to be driven by dogs, to wear red flower garlands, to see red colour on our own body, to ride on male buffalo, dogs, camels, and donkeys and to go south, to see complete shaven head, to fall in a hole full of grain, thorn bushes, and bambo. To sleep in a cemetery, to drown in water or mud, to massage oil on body, to lose shoes, to fall down from mountain or palace, to be swallowed by a big fish.

Please note : All bad dreams are not effective if they are dristadi- the first five types- if they fall in first three hours of the night, if they are forgotten completely, and if there is a good dream afterwards and all other conditions described earlier. One should not be very concerned if he sees such types of dreams. It is noted in Ayurveda that bad dreams are ineffective if one remembers his god, and meditates according to his own belief. One should always be enthusiastic to look for good dreams and go ahead to achieve happiness, peace and enlightenment. Tend towards the positive and avoid negativity and you will always be feeling good.

CHAPTER 14 :

BRAHMACHARYA-CELIBACY AND SEXUAL LIFE ACCORDING TO AYURVEDA

Brahmacharya or celibacy in Ayurveda is described as one of the important pillars of life together with .diet and sleep. The meaning to the word brahmacharya is celibacy, but brahmacharya is a more inclusive term. Brahmacharya not only means physical abstinence from sexual intercourse but also includes mental and physical techniques used to reach spiritual enlightenment.

One should never forget that Ayurveda also categorizes sexual desire as a natural urge. Therefore suppression of sexual acts by physically restraining oneself does not serve the purpose of physical health or mental peace or even enlightenment. One must simply balance celibacy and sexual acts throught the use of mental development and physical actions in order to obtain the value mentioned in Ayurveda by practicing brahmacharya.

Suppression of sexual desire

If one suppresses his sexual desire and forcibly retains seminal fluid it causes pain in the penis and scrotum, body ache, pain in the heart, and retention of urine. It causes many mental problems.

Shukra

Shukra or semen is the seat of ojas and an important factor in immunity.

Shukra means sperm but sperm ejaculation always includes watery fluid secreted by the prostate and other glands. Here, seminal fluid is called shukra.

Shukra consists of a predominance of four mahabhutas: vayu (air), agni (fire), apa (water) and prithivi (earth). (Akasha or space is always present in every substance). Shukra also consists of all six food tastes. It is predominantly sweet in smell and taste. Sushruta has described the qualities of good semen as follows:

Semen which is transparent like a crystal, fluid, glossy, sweet, and has a smell of honey and appears like honey and oil is considered healthy.

Shukra vaha srotas are mentioned in Ayurveda. The testicles and penis are the root source for them. But in fact Sushruta says that shukram is present all over the body in a very minute form. Shukradhara kala means a membrance which holds shukra, produces shukra and is said to be present throughout the body. As ghee is present in the whole of milk, as sugar is present in the whole of the sugar cane juice, as fragrance is present in every petal of flower, so shukra is also present in an unmanifest or latent form throughout the body.

But at the time of the sexual act it is carried by the shukravaha srota, being manifested and ejaculated by being excited and exhilarated through female contact. That is why excessive loss of shukra causes signs and symptoms of ill health pertaining to the whole body. Ayurveda has placed great attention on regulating this by celibacy.

Is celibacy important for the whole lifetime ?

The question is always asked whether celibacy is always good to follow forever. Is it good for the whole lifetime ? The answer is yes and no.

How yes ? As shukra is one main factor of balam (strenght) in the body, it is always desirable to preserve balam and not waste it. Those who are devoted to tapas or penance as one path to enlightenment always need to follow celibacy. It produces strenght in the body, a well-balanced mind, concentration, contemplative ability, exhilaration, and peace in life.

How no ? If you cannot follow celibacy with the cooperation of the mind celibacy may not be best. If you think often about the sexual act and yet follow celibacy by restriction sexual intercourse, it is of no use. On the contrary, this is not called brahmacharya. In this case it is better to follow natural sexual urges and not suppress them. Otherwise it can cause many diseases. Lord Krishna says in the Bhagavad Gita that if a man always thinks about the objects of the sense organs and the physical act doesn't pursue them, he is mithyachari, a pretending type of man or hippocrit. Therefore it is advisable to follow celibacy with the cooperation of the mind.

Eight types of sexual acts-breaking celibacy

There are eight types of sexual acts. All eight are considered breaking celibacy. If one can control all eight types, he or she is a real celibate. This is helpful for enlightenment. But if one is just controlling by physical restraint, it is not called celibacy and is not useful for evolution.

1. *Smaranam-memorizing.* If one remembers the past experiences of sexual coitus with one's partner it is a sexual act by memory.
2. *Kirtanam-speaking of sex.* To speak of sex, to read about sex, to see movies with sex scenes or to hear a story of a sexual act, all these are considered breaking celibacy.
3. *Keli-indication.* If one exposes his desire by signaling with the eyelashes, by talking, touch, or by facial expression, it is considered one type of sex act even without indulging directly.
4. *Prekshana-watching.* To watch other's sexual act (by hiding or openly) is breaking celibacy.
5. *Sankalpa-determination.* If one makes a determination to perform sexual intercourse and later does not do it, this is breaking celibacy.
6. *Guhyabhashana-hearing.* If one hears the dialogue of two persons engaged in the sexual act, this is considered breaking celibacy.
7. *Adhyavasaya-efforts.* To intentionally make specific efforts to get a girl friend or professional lady or to oblige someone to get sexual contact is breaking celibacy.
8. *Kriya nivratti-masturbation.* To expel semen by methods other than sexual intercourse, like masturbation, is breaking celibacy.

Four stages of ideal life-

Indian civilization from Vedic culture has described the span of life as consisting of four ideal stages which protect good health, mental peace and help to achieve supreme Being (Brahman), or enlightenment. These stages are called chaturashrama vyavastha. They are as follows:

1. *Brahmacharya ashrama*-the stage of celibacy and student life It is the stage when one is engaged in studies. The child starts his study after the ceremony of the sacred thread (upanayana or yagyopaveeta samskara) in India. It is celebrated at about 8 years of his age. He has to live in his guru or teacher's house and complete his studies at age 25. He learns all the vedas and follows complete celibacy during this period and lives like a student (traditionally) in penance. The word brahmacharya chastity or celibacy. Brahma means the unified field or the supreme being, and the way of life which eventually helps one to reach the stage of enlightenment and obtain absolute true knowledge is called brahmacharya ashrama.
2. *Grahasthashrama*-the stage of householder. Graha means house. Grahasthashrama is the stage in which one lives in a house with his wife and children. One fulfills all the

responsibilities of life including familial, social, economic, and political. Grahapati (the householder) is a position of dignity and he has to perform five types of yajana (religious rights) in this period. This stage starts after completion of student life with permission of the guru at the age of 25. It lasts through the 50th year. One gets married in this stage and starts his sexual life. Ayurveda and Veda has permitted sexual life only with marriage partners and disallowes all other types of sexual relationships. In older days there was a custom of early marriage. Even then the sexual life was started only after the girl's 16th birthday. Marriage and sexual life was indicated for the sake of gaining progeny and not only for the sake of enjoyment. It is mentioned that a man has certain types of debts (binding) upon him by birth. Pitra rina means debt towards one's father. He repays this by reproduction after marriage and becomes free from the father's binding debt. Guru rina means debt towards a teacher. He teaches others what he gets from his guru and then he becomes free from guru rina. In this stage of life a man has to fulfill all these types of responsibilities.

3. *Vanaprasthaashrama*-life in the forest. This is the third stage in which one goes to live in the forest. It starts from the 51st year and continues up to the 75th year. One can live with his wife in this period but there is not the attachment of sons and daughters, etc. But they can come to the forest and see him, and go back. Practically it is to get acquainted with the relationships. This also enables man to get closer to nature. Following natural law is the key to good health and long life.

4. *Sanyasa Ashrama*-complete renunciation of worldy attachments. This is a stage in which one has to leave all attachments and affections and live a life of sanyasi, sage. He has no attachment to his wife, sons, daughters, or anyone. He lives alone. He follows celibacy and gives teaching to society regarding sacrificial acts (tyaga), establishes a relationship with God and makes all efforts to achieve the highest level of consciousness-enlightenment.

All these stages are described for ideal life. If one follows them religiously it creates a good disciplined society and solves problems, maintains good health, physical and mental pease and leads to positive trends.

Ayurveda and Sexual Life:

A male aged 25 years and a female aged 16 years are suitable according to Ayurveda for sexual life. However many rules are mentioned by charaka for sexual intercourse.

Sexual intercourse should not be performed :

1. with a woman during her menses.
2. with a woman is impure or who has any infectious or genital disease.
3. with a woman who has an ugly appearance, bad conduct or bad manners.
4. with a woman who has no skill (no knowledge of the sexual act), or who does not act in a friendly way towards the man.
5. when it would mean rape or any forcible sexual act.
6. with a woman who has no passionate desire for it, or who has the desire for intercourse with someone else, or who is married to someone else.
7. in any location other than the vagina of a woman. All other types of intercourse are strictly prohibited.
8. when not in private. Intercourse shold not be done in public places, e.g., in public gardens, along roadways, etc.
9. when under trees that have some sacred value traditionally, i.e., Udumbar-Ficus Racemasa; Pippala Fiucus Riligosa; Vada-Ficus Bengalensis, etc.

10. when in water, in temples, in a cemetery, a slaughter house, or in the house of the guru.
11. at the time of dawn, dusk, or on inauspicious days like the full moon day and Pratipada (First day after full moon and no moonday).
12. when the penis is not fully erect.
13. when the bladder is full or there is a desire for urination.
14. when there is over exertion, during fasts, or after excessive intake of food.
15. when the woman is not is a prone position or lying on her side.

The rules also suggest that an aphrodisiac be taken before intercourse.

Charaka has described a method of sexual intercourse for which one has to make sankalpa (determination)for it. The couple should be engaging in sexual intercourse only for the sake of progeny and for a specific type of progeny which they wish to have (brave, scholarly, a poet, brilliant mind, handsome, strong, etc). The couple must make a determination as to type.

The couple having the desire for cohabitation should eat relaxing and wholesome food and arrange a pleasant bed-scented, well-made, and comfortable. The man should ascend this bed with his righ leg first and the woman with her left leg first.

The importance of celibacy

Although all the details of sexual intercouese and described in Ayurvedic texts, in no way is importance of celibacy being diminished. Charaka says that in olden days all great sages achieved a stable life span by applying rasayana treatment and due penance of celibacy and meditation. Rasayana treatment which recovers shukra lost from the sexual act is not successful if celibacy is not followed properly. Charaka has also advised to follow strict celibacy for one year to get optimum results from rasayanas. The process of achara rasayana which is fully described in another chapter of this book is capable of producing all rasayana effects which include delay of the aging process, pacification of all disease, promotion of memory, intellect, long life, strong physique. It provides nourishment, excellence, clarity of voice, complexion and ojas.

In short, brahmacharya is helpful to promote all these qualities.

If it is observed according to the real sense as described in this chapter.

CHAPTER 15 :
OVERWEIGHT OR UNDERWEIGHT CONDITIONS (STHOULYA & KARSHYA)

In Ayurverda fatty tissue is called meda dhatu. Excess fat in the body is called ati medaswi or ati sthula. Insufficient fat is called ati karshya. Both of these conditions are bad for health. Those with either affliction are always succeptable to any disease. But if you have to choose between one or the other of them, leanness is preferable, says Charaka and Vagbhata. This is because leaness can be treated by suitable theraputics whereas obesity is more difficult to treat. Also, disease is more uncomfortable for those who are overweight.

Are You Obese ?

How do you know if you are obese ? Standard weight charts are always available in a doctor's office or in books on health. But there is one simple method to calculate preferred weight.

Ideal weight for men can be calculated by comparing with a standard of 106 lbs. for five feet of height. Add 6 lbs. for every additional inch over five feet. Then allow a range of plus or minus ten percent according to your bone structure.

Ideal weight for women is compared with a standard of 100 lbs. for five feet height and 5 lbs. for each additional inch. Allow for a range or plus of minus 10 percent as per your bone structure.

If your weight varies significantly from these scales you are in the overweight or underweight categories. If you weight is 25% more than the ideal weight, you are in the category of obesity.

For example, Mr. X is 5,' 9" tall and his weight is 160 lbs. It is exactly ideal for him. If he is 150 - 170 lbs. He is considered to have normal weight. But if he is 204 lbs. he is definitely obese.

On the other hand, if he is 120 lbs., then he is overly lean.

What is unhealthy about being obese ?

Charaka has described the following eight tyes of defects in the physiology of obese persons.

1. They have a short life span.
2. They have difficulty in movement.
3. They have difficulty with sexual intercourse.
4. They are succeptible to diseases.
5. They have a foul smell emanating from their body.
6. They experience excessive sweating.
7. They have unsual hunger.
8. They have excessive thirst.

In these people, there is an excess of fat. Further, whatever they eat, only fat is accumulated and other tissues are not strengthened. With tissue strength diminishing, life span is shortened.

Because of laxity, softeness, and heaviness of fat, body movements are hampered. Also semen is less in obese men and its passage is covered or obstructed by fat creating difficulties in sexual acts.

As other dhatus are not formed in a given standard time, there is debility. Foul smell is due to excessive sweat. Vayu is aggravated in them and therefore excessive or irregular hunger and thirst are produced. Food is absorbed very quickly. Hunger and thirst return quickly because of the drying property of vata. Many complications arise due to agni and vayu being aggravated.

Criteria for Obesity

A person who's muscles and fat are excessive; one who has pendulous buttocks, abdomen, and breasts and suffers from lack of energy is called obese.

The Causes of Obesity

1. Eating an excessive amount of food
2. Eating foods rich in calories
3. Eating excessive sweets
4. Eating clod, heavy, and fatty foods
5. Eating excessive amounts of salt and sugar
6. Insufficient physical exercise
7. Lack of mental work
8. Lack of worry, fear, or anxiety
9. Exhileration
10. Genetic causes, hereditary gain of abnormal amount of fat cells from a parent
11. Day sleep.

How to Get Rid of Obesity

If you follow the 10 point program given below, fat can be reduced and you will be free from obesity. This program is not meant to be used for a few days or months only. You have to make a habit of living in this framework. Many people start very enthusiastically on a fat reducing program, and then do not continue it. This is actually dangerous because it is seen that not only does fat soon return for them but it even increases. Therefore it is advisable to make the determination to change your life style, and if you are ready for that, go ahead on the fat reduction program. If not, be prepared to face the consequences of obesity.

Program for Fat Reduction

1. *Diet.* Eat less than required-less quantity and less quality of calories. Favor food which are less fat producing such as: bajara (flour of less starchy grain), wheat, jawar (millet) corn or maize, chana-grams, mung beans, masur beans (lentils), kulathi (horsegram), cabbage, carrot, coriander, drumstick (shigru), fenugreek, spinach, calocaria, bitter goard or bitter mellon, okra, all leafy greens, ridge gourd, plantain-banana, jambu fruit, papaya, strawbeery, tomato, plum. These are some kinds of vegetables, fruits, grains, and beans which you can favor more than others. They are comparatively less fat increasing.

Avoid rice, high fat milk, yoghurt, cream, cheese, butter, ghee, large quantity of oils, sugar, sweets, excessive salt, potatoes, sweet potatoes, mangos, grapes, panir, tofu, raisins, black-gram (urad dhal), etc.

Think about quantity. For those who are normal in weight, Ayurveda has recommended to fill the stomach about 3/4 with food and keep about 1/4 vacant. If you are overweight, it may be necessary to keep 1/2 of the cavity empty and take only 50% of your requirement.

2. *Fast.* Fasting is good for reducing weight. Agni becomes more sharp by a fast digests fat. You get more hungry and have to control the hunger more.

Many people fast very strictly and over compensate by eating more when they break a fast. This is not good. One can select a light fast, complete fast, full-day fast except for one meal, or light diet, according to the fatty condition. Then stick to it. Fasting once a week is better than fasting several days in a row.

Charaka has described this program as the vataghna-annapana and kapha-medohara program. This means one has to take care of vata and kapha together and use fat reducing diet of decrease weight.

3. *Vyayama*-physical exercise. Regular physical exercises such as surya namaskara, danda, baitheka, running jogging, walking, swimming, outdoor games, and asanas are helpful. For those ages 20 - 50, exercise at least one half to one hour. For those over 50, twenty to forty minutes.

4. *Prajagara-wakefulness.* Sleep less. Five to six hours of sleep in the night is sufficient.

5. No daytime sleeping of any form.

6. *Sexual intercourse.* According to Charaka, sexual intercourses is helpful in weight reduction.

7. *Mental activities.* Engage your mind in planning and mental activities. Engage in work activities and don't be idle and self-satisfied.

8. *Udavrtana.* Dry powder of sudarshana or barley or Bajra chana (gram) can be rubbed on the body as described in Abhyang-udvartana method. It helps to reduce kapha and meda. This can be done before a bath for 1/2 hour.

9. *Reducing basti.* Charaka has described basti or herbal rectal administrations which are predominant in hot, dry, and sharp qualities. Refer chapter on Panchkarma.

10. Charaka has mentioned the following recipes to take internally :

a) Guduchi (tinospora cordifilia), devdaru, musta (cyperus routundus), triphala 1/2 tsp. each with takra (preparations of buttermilk) or honey.

b) Powder of barley 3g. mixed with amalki 3g. powder (India gooseberry), twice a day.

c) Bilvadi Panchamula. This means bilva (aegle marmelos), gambhari (Bimelina arorea), patala (stereopermum suaveolens), agnimantha (premna intergritfolia)and shoynaka (oroxylum Indicum) 1 gram each mixed with honey, twice a day.

d) Shilajata (Asphaltum Panjabinum) 1/2 to 1 gram with juice of agnimantha 25 to 50 ml. (premna intergrifolio), 1 fluid ounce, twice a day.

e) Honey and water after meals is helpful in reducing fat.

f) Triphala, 1g. twice a day, and triphala* guggulu,2/4 pills 3 times a day reduces weight.

Consequences of Obesity

Obesity is a type of risk factor. According to Ayurveda, it may produce vata vyadhi, disease of vata, like avrita vata. Avarana means covering. When vata is covered or obstructed by fat in its passage, it produces many disorders. It may produce conditions like heart disease, paralysis, rheumatism, arthritis loss of functions and stiffness in lower extremitiess (drustambha), etc.

Obesity can also produce disease of arteries, veins, asthma, anemia, spare edema, abdominal enlargements, high blood pressure, diabetes, urinary abnormalities etc. The most serious concern is shortness of life span. Therefore everyone who has a tendency to be overweight should also always try to reduce weight.

Recipe for Problems Caused by Obesity

Charaka has mentioned the following recipe for problems caused by obesity.

1. Trikatu 1g. (ginger officianatis, piper longum, and piper nigrum), triphala 1g. (terminalia chebula and terminalia belerica and emblica officinalis), honey, vidanga 1g. (embelia ribes), ajamoda (trachy-spermum roxburghianum), roasted corn flour 50g. sesame oil, and decoction of agura 50 (aquilaria agellocha). These drugs are cooked as a thin gruel in water (martha) and taken twice a day. This helps to reduce fat and also to arrest the complications of fat related diseases.

2. **Mustadi kwatha -** It is as follows

1. *Musta* - Cyperus - Rotundus
2. *Aswagandha* - Casia Fistula
3. *Patha* - Cissameos Pareira
4. *Triphala* - Terminlia chebula + Terminai belerica + Emblica officinalis
5. *Devdaru* - Cedrus Deodara
6. *Swadamstra* - Gokshara - Trinbulus terrestris.
7. *Khadira* - Accacia catechu
8. *Nimba* - Azadirechta indica
9. *Haridra* - Curcuma Longa
10. *Daru Haridra* - Berberis aristata
11. *Vatsaka* - Skin of Holarrhena antidysenterica deeoction prepeared acoding proper method 25 to 30 ml. Twice a day. It is very effective in all diseases causeel by Santarpana (over nutrition)

Ati Krisha-Underweight Condition

Very lean persons are also prone to many diseases. Therefore leanness in also considered a health risk by Ayurveda. Of course, leanness is comparatively beter than obesity, as it is less of a risk factor. It is stated by Vagbhata that leanness can be treated more easilly than obesity. If a lean preson is aflicted by disease, he is comparatively less puzzled than an obese person says Charaka.

The Causes of Underweight Condition

1. A habit of consuming dried foods and drinks
2. Fasting more than required
3. Consuming only small quantities of food
4. Excessive application eliminative therapies
5. Grief, suffering by sadness
6. Suppression of natural urges
7. Suppression of sleep. Waking excessively
8. Dry and rough massages of the body
9. Genetic tendency
10. Old age
11. Long term illness, chronic diseases
12. Anger or tendency to be excited.

Criteria for Underweight Condition

The person whose buttocks are shriveled, abdomen is shriveled, neck is thin, veins are prominant, and network of blood vessels are always seen on the body, who has a very skinny structure, weak thin body shape and weak and personality called overly lean.

Consequences of Underweight Condition

1. Intolerance of physical hard work and physical exercise
2. Intolerance of hunger and thirst
3. Intolerance of disease. Minor diseases appear like major diseases.
4. Intolerance of the action of medicines or therapeutics
5. Intolerance of heat or cold
6. Intolerance of sexual intercourse
7. Susceptibility for diseases like spleen disorder, cough, tuberculosis, asthma, tumours, hemorhoids, abdominal enlargements due to liver, aseitis, etc., and colitis.

How to Increase Weight

(i.e. gain more flesh and fat)

The following 14 point program is indicted by Charaka to gain more weight and reduce leanness.

1. Take sufficient sleep, eight to ten hours at night and about one hour in the daytime.
2. Keep happy and in a pleasant mood
3. Rest in a comfortable bed
4. Relax the mind. There should be no tension, worries, fear, grief, or anger. Meditation has a direct effect on this as shown by many scientific studies conducted over the past 20 years.
5. Keep away from mental work worries and physical work.
6. Avoid sexual intercourse ans physical exercise
7. Meet with people whom you love very much
8. Eat new grains,drink fresh wines, eat meat soups, fish, seafood, well-cooked meat, curd, milk, ghee, cream, butter, suger, rice, black gram (urad dhal) wheat, jaggery
9. Use flowers, garlands, and fragances
10. Take unctuous basti with oil, ghee, honey, and other sweet juices
11. Perform oil massage daily
12. Take regular bath with pleasant water
13. Wear white and clean clothes
14. Eliminate regularly in moderaton
15. Use rasayanas
16. Use aphrodisiacs

Who is healthy ?

The one who has balanced proportions of muscles, compactness and firmness in organs, who has tolerance for hunger, thirst, sun and cold, physical exercise, and balanced agni for all digestion is really healthy. Such a person does not fall prey to the power of disorder. He is called "sama samahana"- balanced in all dhatus, One should always try to gain balance.

CHAPTER 16
THE CONCEPT OF DIAGNOSIS (NIDANAM)

The purpose of Ayurveda according to Charaka is (1) to maintain and promote the health of an individual who is already healthy, and (2) to cure the disease of a patient. For both of these, diagnosis is very important. Ayurveda does not diagnose disease only after an indivdual starts to suffer. It recommends diagnosis of a person's prakriti or particular balance of doshas they were born with for the sake of prevention. Ayurvedic physicians can then guide an individual in ways of preventing those diseases more likely to occur for that particular prakriti. We make recommendations for suitable diet and seasonal routines. We also promote a diseases-free environment in society.

The concept of diagnosis or nidanam is, according to Ayurveda, based on a very profound knowledge consisting of many branches and sub branches. As this book is intended for the lay reader more than the practicing physician, points of interest to the general public regarding diagnosis are included in this chapter, which are useful to all people.

The Importance of Diagnosis

Charaka says that the physician who treats and patient without diàgnosis is confused. His success is not sure, sometimes he happens to be successful but not always as he wants to shoot the target in drakness. He who performs all clinical examinations like scientific investigations as per the directions of the classics is successful in treatment.

Charaka also says not to be very dogmatic about the classical texts. Rather, physicians should logically think of all the aspects of diagnosis such as dosha, dulhya (rasa, rakta, etc. i.e. tissue), agni, satmya, balam (immunity), and kala (seasons). They should think of a chain of pathogenosis (samprnpti) and establish a view of treatment. This brings complete success.

What are the Qualities of Good Physicians

An expert phsyician is he who has obtained scientific knowledge of all classics (Addhyana). This knowledge must be studied thoroughly and repeated until it is known by heart (manana). Then the aspiring physician must acquire practical experience by working with an expert physician who can explain the theory and practices to others and who is licensed by a government authority. Only then can he begin a practice to treat patients. He should be skillful, clean, fortunate (siddhahasta), fully equiped, intact in all sensory and motor organs, lively intelligence, of sympathetic nature and enthusiastic to do everything for patients.

Right knowledge (vidya), logical approach (vitarka), scientific vision (vigyana), good memory (smriti), readiness (tatparata), and practical experience (karmabhyasa) are six qualities essential for expert vaidyas. Ayurveda says that the patient entrusts a physician with complete charge of his body and therefore the physician must always treat the patient very carefully, just as he would treat his own son or daughter.

The Methods of Examination

There are three types of examinations used in diagnosis.

1. *Pratyaksham* - knowledge obtained by direct method. Physicans examine with senses (gyanendriya) with eyes (looking for signs and symptoms), by touch (palpatation by hands), by hearing (sound examination), and by smell (smelling different odours of the body tissue etc.). All these are included in direct knowledge.

2. *Anumanam* - inference. While the direct method in more accurate and useful, it is not possible to use at all times. Many examinations are completed with the help of inference. For example, if a taste examination cannot be implemented, such as test of sugar in urine, physical and chemical aids are used. Laboratory tests are included under yukti (implementation of equipment) which is one part of anaumanam.

3. *Aptophadesha* - follow up tests. Apta means an authentic authority who has written therapeutic books. The description from the texts for signs, symptoms and therapeutics is followed as authoritative guidelines. Also included in this method are interogatory exams. Casetaking, family history, personal history etc. are included in this category.

Purpose of Patient's Examination

A patient is examined to learn :

1. The strength of the patient (atur bala parigyanam)
2. The status of doshas (atur dosha parigyanam)
3. The life span of the patient (Aturayu parigyanam)

1. The Strength of the Patient (Atur Bala Parigyanam)

Balam means immunity or body strength against the attack of disease. To know the disease - deterring mechanism in the body, Ayurveda recommends examination of normal standards according to ten factors :

1. Prakriti. The natural form of the body (physique) and the mind (pshyche) at birth is called deha prakriti and manasiki prakriti respectively. This has been fully discussed in a previous chapter.

Prakriti is a very important factor for diagnosis, prognosis and treatment of disease. Knowledge of prakriti is also used in the prevention of diseases by adjusting diet, seasonal routine, and medicines.

The signs and symptoms of disease appear differently according to each prakriti. The physician who has no knowledge of the prakriti of a patient can misdiagnose and illness. We can use an example with the two basic types of diseases, (a) guru vyadhita or serious diseases with complex form, and (b) laghu vyadhita or the light diseases with simple form. In patients with a well balance prakriti and a strong body and mind, even seirous diseases reveal only light signs and symptoms. On the other hand, in individuals with less balanced prakritis, weak body, and weak mind, a simple disease can appear with severe signs and symptoms.

The serious disease of a strong person will be missed by a physician who errs in diagnosing prakriti. The doctor may prescribe only simple medicines in light dosage. In the same way, the minor ailment in the weak person could be misdiagnosed and the ailment treated with high dosages of strong medicine.

2. Sara. Sara means essence or exellent part. All tissues of the body go through certain changes while performing their functions. The useless parts such as waste products that contain no value for metabolism, are removed from the body by various systems. The useful parts that are extracted are considered the essence or sara of that tissue. This performs important functions for that tissue. Such essences are very important for producing immunity (balam), and are judged by the following signs and symptoms.

(a) *Rasa sara* :- essence of plasma or chyle. The person having well-formed rasa, the first of the tissues, is characterized by smooth soft and lustrous skin. Their skin is clear and hair is deep rooted. They are said to have a glorious presence. They are usually very happy, intelligent, healthy and enthusiastic. They are generally prosperous and live a ling life.

(b) *Rakta sara :-* essence of blood. Individuals with well-formed blood are characterized by redness and unctuousness in their ears, eyes, mouth, tongue, nose, lips, palms, nails, soles, forehead and genitals. These organs are lusterous. Such individuals exhibit happiness, great genius, talent, egotism, moderate strength and intolerance to hard word and heat. Their bodies are usually hot.

(c) *Mamsa sara :-* essence of muscle or flesh. Individuals with well-formed muscle tissue are characterized by stability, heaviness and beautiful appearance. They have good musculature or plumpness especially in the temples, forehead, nape of the neck, neck, eyes, cheeks, jaws, shoulders, abdomen, axillae, chest and joints. They usually have a forgiving nature, are patient and have no greed. They are always knowledgable, wealthy, happy, simple, strong and long-lived.

(d) *Meda sara :-* essence of adipose tissue. Individuals with well-formed adipose tissue are characterized by profound unctuousness of complexion, voice, eyes, hair, nails, teeth, lips, urine and feces. They are usually wealthy, happy, powerful and generous. They have strong stamina. They are also sweat more than others.

(e) *Majja sara :-* essence of marrow. Individuals with well-formed marrow are characterized by softness in their organs, strength and unctiousness in complexion and voice. Their joints are thick and rounded. They are usually strong, long-living learned and wealthy. They may have numerous children.

(f) *Shukra sara :-* essence of seminal fluid. Individuals with well-formed seminal fluid are characterized by gentle look as if their eyes filled with milk. They always appear cheerful. Their teeth are round, strong and untuous. Their complexion and voice are clear. They are usually fond of the opposite sex, have many children, are wealthy and honored in society.

(g) *Satva sara :-* essence of psyche. Individuals having a well-formed mind are characterized by extraordinary memory, devotion, gratitude, intelligence, purity, great enthusiasm, efficiency, and courage. They are valorous, good fighters in war, free from sorrow and sincere and virtuous in their actions.

By judging the above characteristics physicians decide which one or more tissues are most well-formed. If more than six are at an "A" level or top quality, the patient has a great deal of strength. If 50% (4-5) are at the "A" level, the patient has moderate strength. If less than 4 are at the "A" level, the patient has poor strength and requires treatment.

3. Samhanana : Compactness

Samhanana means compactness or firmness of the body. Compactness doesn't mean that the person should necessarily be very large or have a large amount of fat. Rather it depends upon the tissues and the stamina of the individual. Compactness is rated by the following signs and symptoms.

(a) Bones are well-developed and equally well-shaped on either side.
(b) Joints are well-knit and equally bounded.
(c) Muscles are well-developed.
(d) All ingredients of the blood are in normal value and volume. Functions of the blood are normal.

Samhanana or compactness of body is of three types.

(a) Strong and well-developed. This is called susamhanana.
(b) Moderate or medium. This applies for a person with one or two points less than the above standard. It is called maddhya samhanana.

(c) Weak or under-developed. This applies for a person with less than 50% of the standard. It is called alpa samhanana.

4. Pramana. Body proportion.

Pramana means proportion or measurement of the organs of the body. In Ayurveda, all measuremnts of different parts of the body are given using the finger, such as for the feet, knees, thighs, waist, abdomen, shoulders, forearm, hands, back, neck, face, chin, lips, ears, nose, forehead, head, etc. The standard measurements of important organs are given in another chapter of this book. By evaluating these measures one can get a general idea about the span of life and status of health.

5. Satmya. Wholesomeness.

Satmya or wholesomeness means the diet, etc. which is suitable for an individual at all times. A person is considered of good strength and immunity who always consumes milk, ghee, oil, meat, juice and all six tastes and experiences no alergic reactions. Such people are capable of facing any difficulties and engaging in hard work. They are long-lived.

A person is considered weak and lacking in immunity if they consume dry, nonunctous drugs and diet and only a few of the tastes. Such people are incapable of facing difficulties and have a short life span.

Persons with medium strength are those with a mix between the former and later conditions. They are moderately capable of facing diffculties and have moderate life spans.

6. Sattva Mind or Pshyche

Sattva means mind or pshyche. In essence of sattva, the criteria of a strong mind have been described. The superior mind is called pravara sattva. Individuals so endowed are capable of bearing severe pain and tolerating all types of grievences without loosing control of the mind, even if they have a weak body.

Medium strength of mind is called maddhya sattva. Individuals so endowed have medium abilities to tolerate pain and grievences. They can maintain a balanced mind, at least in the presence of others who are in similar circumstances.

Inferior strength of mind is called avara sattva. Such individuals are not able to bear pain and maintain mental equilibrium, even if their bodies are strong. They are constantly afflicted by pain, fear, grief, greed, delusion and ego problems. They may become depressed, faint, giddy, mad or unconscious if they see their own blood or if they hear stories which invoke fear, hate, wrath, or terror. Weak-minded individuals may even die in such situations because of the shock.

7. Ahar Shakti. Capacity for Food Intake

Ahara shakti, or capacity for food intake, is decided by either the capacity for digestion or for ingestion. Strength and life span are dependent on these capacities.

8. Vyayama Shakti. Capacity for Exercise

Vyayama shakti or capacity for exercise is judged at the 50% level for fatigue build-up. Patients may be asked to run or walk fast or jog for two to three minutes. Normal pulse and post-exercise pulse are counted. The post-exercise pulse should return to normal within two to three minutes of rest. If it doesn't, the capacity is not up to normal.

9. Vaya. Age

Vaya or age, according to Ayurveda, is divided into three categories.

1. *Balyam.* Childhood or youth. This is divided into two stages : a) the stage of immaturity from birth to sixteen years, and b) the stage of maturity from sixteen to thirty years.

In stage a, all the tissues and organs of the body are immature and under development. In this age, individuals cannot tolerate pain and kapha dosha is always predominant. In stage b, the body becomes developed but the mind is not completely developed.

2. *Maddhya Middle age.* This starts from thirty-one and lasts up to sixty. Body strength is fully developed mental faculties are developed, ability for action, memory and intelligence are developed. Pitta is predominant in this age.

3. *Jeernam.* Old age. This starts from sixty-one and lasts up to one hundred years. Sushruta sags that Maddhya Vaya ends at to and old age starts at 71. One-hundred year life span is considered maximum in this age (yuga). During this time of life, there is loss of tissues, strength, energy, valour, talent, understanding, retention and memory. Vata is predominant.

2. Status of Doshas

The status of the doshas (atur dosha parigyanam) is a very important factor in diagnosis and treatment of disease. Vagbhata in the 4th century, said that not every disease has a name and the physician should not feel ashamed if he is not able to diagnose the name of a disease. More importantly, what he has to do is make a complete analysis of the status of the doshas. He should assess what type of dosha is vitiated, what type of quality is vitiated, in what location are doshas vitiated, whether doshas are increased or decreased, what srotas are involved, etc. If the physician has a correct analysis of the status of the doshas he can treat the patient very successfully without giving the disease a name.

The following factors have to be examined regarding the conditions of the doshas.

1. *Nidanam.* i.e. the cause of disease when the doshas are vitiated. These causes may be nija (endogenous) or agantus (exogenous) like vata-pitta-kapha vitiating diet and seasons, etc. or like trauma, injury, viral or bacterial infection. They may create an effect in a direct or indirect way.

2. *Poorva* - Roopa. Prodromonal symptoms. Doshas, when vitiated produce some signs and symptoms of disease in minor form before the chain of pathogenesis is completed. This is called poorva roopa. Specific types of dosha vitiation can be diagnosed by examining proova roopa. For example, yawing in fever indicates vata involvement; burning in hands and legs indicates pitta involvement; and heaviness or laziness indicates kapha involvement.

3. *Roopa.* Signs and symptoms. This is main criteria to diagnose the disease according to Ayurveda. Clinically manifested signs and symptoms are examined by indriya parikesha (perception of sensory organs) and by anumana (inference where the fomer is not possible). All signs and symptoms are clarified in this way : examination by shabda (hearing), sparsha (touch), rupa (vision), rasa (tastes), and gandha (smell). Their involvement with the doshas are decided. Then an expert physician looks for the avarana (overlapping of doshas) or pure vitiation, and treats the condition accordingly.

4. *Upashaya.* Wholesomeness and unwholesomeness. This is a simple method of differential diagnosis with the help of therapeutic substances tests. For example, in modern medicine, fever is treated by quinine Saccesstaly, then it is confirmed that the fever was malarial. In Ayurveda, specific types of medicines, diet and behavioural progarms are particularly effective for subsiding particular doshas and diseases. By using them, physicians can arrive at a final diagnosis. It is worth to note that such upashaya taster are not harmfull to patiens like quinine but they are very simple and harmless.

There are six types of homologations (or means of ratifying a diagnosis) classified in Ayurveda.

a. Hetuvipareeta - antagonistic to cause of disease
b. Vydhivipareeta - antagonistic to disease itself
c. Ubhaya vipareeta - antagonistic to both cause and disease
d. Hetu vipareetarthakari - similar to cause of disease
e. Vyadhi viparee tarthakari - similar to disease
f. Ubhaya vipareetarthakari - similar to both cause and disease

Each of the above factors is divided into three subgroups, like aushadha (medicine), anna (food), and vihara (behaviour). All 18 upashayas are studied to fix the diagnosis in the differential method. when the disease is deep roed and difficult for Diagnosis only.

5. *Samprapti.* Pathogenosis. From the ingestion of the causative factor, up to the appearance of the disease, all the changes in doshas, dhatus (tissues), mala (waste products), srotas (channels), etc. are linked in samprapti. This description is very important for diagnosis and treatment of disease.

3. The Life Span of a Patient (Atur Ayu Parigyanam)

The life span of a patient is examined by the following methods :

1. According to Jyotish (astrology)
2. According to Samndrika (palmistry)
3. According to physical signs and symptoms
4. According to Arista.

Life Span According to Jyotish

Indian astrology includes one branch called Ayurjyoti. That means medical astrology. Ayurjyoti can make predictions about your health and disease by drawing horoscopes based on the exact time of birth. The nine planets on which the horoscope is prepared are sun (ravi), moon (chandra), mars (mangal), mercury (budha), jupiter (guru), venus (shukra), saturn (shani), rahu (node representing negative influence) and ketu (node representing negative influence). These planets have specific types of movements and they move from one place to another periodically in relation to the location of birth. An individual's future is predicted according to the place of the planets and their condition such as superior (ucchha) and inferior (neccha). In the same way, when particular planets come to particular places, this indicates the possibility of a specific disease arising for that individual.

An astrologer can also say when a planet connected to a disease will move to another position and when the ill person can be rid of a disease. He can suggest daivi chikitsa, divine treatment or spiritual treatment such as chanting, siddha mantra, japa (rosary), houra and haven (offerings of oblations in fire), etc. which subside the anger (kopa) of that planet and may help to cure the disease. This tupe of treatment is also called Daivi or Naistlki treatment and proved usefull for Adhidaivika diseases, the diseases which are caused by Daiva or previous deeds.

The twelve places in a horoscope or kundali are as follows :

Kundali

First House : Tanu (body)

The first house is called tanu or the place of the body. Depending on the quality of planets in this house, the individual receives influences on the body. Thus physical health, sterength, beauty, life span, happiness, misery, character, etc. are dependent on strong and auspicious planets in Tanu. For example, jupiter, venus and saturn are beneficent with respect to this house. The body of an individual with these planets in the first house is very strong. The person is healthy and long-lived.

Second House - Dravya (Wealth)

This house is responsible for good family, wealth, friends, appearance of eyes, beauty, comfortable means, etc. Jupiter in this house is considered very favorable. Sun and mars are unfavorable.

Third House - Bandhava (Brothers) and Upachaya (Growth)

This house is responsible for good siblings, growth of body, valour, life span, music, yoga study etc. with beneficent planets. Asthma and tuberculosis may be caused by malefic planets in this house.

Fourth House - Sukha (Happiness, Prosperity)

This house is responsible for favors of mother, father, home, friends, wealth, gardens, etc. It also causes liver, spleen, abdominal enlargements, and problems of the chest if unfavorable planets are placed here.

Fifth House - Santana, Buddhi, Vidya (Progeny, Intelligence and knowledge)

This house is responsible for good progency, intelligence, knowledge, wealth, etc. Unfavorable planets in this position may cause disorders in the areas of gastro-intestinal system, uterus, kidney, bladder, heart, liver, back etc. Mars and saturn are inauspicious in this house and ketu is auspicious.

Sixth House - Ripu (Enemy)

This house is called ripu or place of enemies. Strength of your enemy depends on placements in this house. Ripu also causes worries, diseases, ulcers, wounds, piles, fistula etc. according to planets. Particularly problematic are saturn and mars in ripu.

Seventh House - Jaya (Wife; Husband)

This house is called jaya or wife's place. It is responsible for a good spouse, happiness in married life, sex, love or quarrels and diseases of rectum. Saturn, mars and jupiter are not favorable in this house and cause difficulties in married life.

Eighth House - Mrityu (Death)

This house is called a place of death. It is responsible for a life of health or ill health. Untimely death, diseases of genital organs, etc. are produced by unfavorable planets. An unfavorable saturn in this position is the cause of death.

Ninth House - Bhagya (Fortune)

This house is called bhagya sthanam or place of fortune. Knowledge, character, generosity, religiousity, publications, a tendency to travel, etc. depend on fortunate planets in this position. Sun and jupiter are favorable. Mars is miserable in this place.

Tenth House - Karma, Satta (Deeds and Power)

This is called the place of karma and satta which means deeds and power. Favorable planets located in this house produce respect, high postion in administration or government, honor, business, wealth and fame.

Eleventh House - Labha (Acquisition and Profit)

This house is called labha sthana or place of gaining acquisition and profit. It is resonsible for wealth and for good livelihood. Venus is powerful in this position.

Twenth House - Vyaya (Expenses)

This house is known as vyayasthana or place of expenses. It is also responsible for cars, accidents, punishments, bad habits, chronic diseases, etc. according to favorable or unfavorable saturn.

To learn about the movement of planets and draw a kundali one should study original books of jyotish under the guidance of teachers only.

Life Span According to Samudrika (Palmistry)

There are certain lines on everyone's palm. According to astrology all these lines have significance as indicators of the future for an individual. This reading of lines is called samudrika. An expert in this knowledge predict life span and death by examining the continuity or breakage in the lines.

There are different methods of reading the palm. Some experts can read the lines on the forehead also. In ancient times, physicans used palmistry and astrology to learn about the course of a disease, prognosis, treatment, fate, longevity and death.

The subject of samudrika should be studied from authentic books.

Life Span According to Physical Signs and Symptoms

Classical texts proivde details for examining the body to detrmine longevity. The following signs and symptoms indicate long life :

The hands, legs, feet, flanks, back, nipples, teeth, face, shoulders and forehead are large. Carpals and metacarpals are elongated. Expiration is longer than inspiration. Arms are long. Eyes and eye brows are long and large. Calves, penis and neck are short. Mind, voice, umbilicus are deep. Breasts are not very hard. Ears are muscular and large. Ear lobes are well formed. Joints are well covered with muscles. Sensory and motor organs are well developed and steady. The body is good, firm and compact.

The following signs and symptoms indicate short life :

Carpals, metacarpals are short and crooked. Phallus is very long. Ribs are compressed. Flanks and back are contracted. Ears and nose are located in an abnormally high position. Gums are open and visible while talking. Nystagmus in eyes (a spasmodic involuntary motion of the eyeball).

According to Charaka, individuals with these signs live short lives, up to 25 years. Note that the presence of two or three such symptoms is not considered very serious. It is the group of manifestations like these that is worthwhile using to determine life span.

Life Span by Measurement of Organs

Measurement of organs using fingers has already been described in a previous chapter in longevity. When measurements are standard one can make a judgement about life span.

Life Span According to Arista

In Charaka Samhita, indriya sthana which is one complete section of the text, is devoted to this subject. It includes twelve chapters.

Arista means the signs and symptoms which are considered fatal and indicative of forthcoming death. These signs and symptoms can appear in diseased individuals or normal individuals and are not necessarily always dependent on the state of the body.

They may appear suddenly and immediately results may be seen. Or they may indicate death after one day, seven days, fifteen days, one month, three months, six months, or one year.

Charaka says, as the appearance of a petal indicates that the flower has to bloom, in the same way, arista indicates that death has to follow without fail.

There are many types of aristas described in the classical texts. But some important signs and symptoms are given below.

1. *Pertaining to indriyartha* - subject of perception. Sound, touch, vision, taste and smell are the subjects of the sense organs (gyanendriya). Abnormal perceptions are included in this type as follows : sudden change in normal body colour as in white to black or black to white, or appearance of abnormal colours in one part of the body while the rest remains normal; abnormal changes in the colour of lips, black or blue (synosis); sudden change in the normal voice, as a change to a voice which is high treble, inaudible, mixed, or unclear; smells arising without reason such as fragrance of sandalwood, flowers, honey or foul smells like, urine, stool, putrified body; mobile organs becoming immobile such as chest for respiration, or eylides for blinking; soft organs becoming hard as bone such as liver, spleen, stomach, unctuousness turning into dryness or dryness turning into unctuousness, etc.

2. Pertaining to perception of indriaya

Eye : To see sky (space as very dense like the earth and the earth as very subtle like space. To see invisible air as visible and burning like a fire. To see a network in clean water where there is none. To see clouds and lightening in the sky where there is none. To see the sun and moon as covered by a black cloth. To see brightening sun in the night. To see what is not in existence and unable to see what is in existence.

Ear : To hear what is not audible or not to hear sounds which are very clear.

Nose : To judge foul smell as perfume and pleasant fragrances as foul.

Tongue : To not experience taste on the tongue or experience abnormal tastes.

Skin : To feel hot objects as cold and cold ones as hot.

3. *Bad dreams :* To see growth of bamboo, shrubs, creepers, etc. in the head or in the chest, completely shaven head (mundanam), to be surrounded by eagles, owls, dogs and crows. To feel as if falling down in the dust, in a cemetery, in an ant hill. To enter in a deep forest with monkeys. To see a woman who is wearing black or red cloth, is sinful, whose nails are long, or who is wearing a red rosary. Drowing in dirty water, mud, or floating in a stream. To drink ghee, oil, or fatty substances, enemas, purgatives. To receive gold, quarrel, be arrested, defeated, etc. To loose both shoes, be insulted by angry forefathers, teeth fall out, falling of moon, sun, stars, earthquake, entrance in forest full of red flowers. To be carried wearing red garlands. Note : If these are seen those who are healthy, they many fall ill. Seen by those who are ill, they may have to face a fatal condition.

Arista by Messenger (Doota)

A person who contacts a physician to visit a patient's home for an examination is called doota or messenger. Charaka says prognosis of the patient can be carried out by viewing the type of mesenger. It is a good omen for the patient if the messenger is happy, has all organs well developed, wears white clothing, is not completely shaven or has long hair, or comes in the afternoon, evening or midnight. It is a bad omen for the patient if this messenger comes while the phyusician is shaving, cooking or offering oblations to fire, or in the bathroom. Other bad omens are if the messenger is angry, worried, extremely fearful, dirty, or is himself suffering from disease or abnormalities in the extemities. If the messenger comes with two others, it is considered a bad sign.

Good and Bad Omens

If on the way to a patient's house the physician sees certain things, the patient will be cured by his treatment. These include rice, brahman, ox, unmarried girl, a farmer plowing in a field, curds, white horse, unripened fruit, fire, white flower, sandalwood, chariot full of travelers, swan, peacock, fish, goat, conch, ghee, black salt, mirror, umbrella, flag and sweet drugs. If a physician has other experiences it is considered a bad omen. These include the physician sneezing, having tears in his eyes, falling down, hearing exploitation, feeling agitated or abused, being held up from traveling, having clothing torn or hearing of the death of another person. If a physician sees certain things along the way, they indicate poor progress for the patient. These include seeing a dead person, pollution by ashes or dust, cat crossing in front of his path, dog, snake, vessels which have fallen down. Also if he hears the cries of cruel animals it is inauspicious.

Conclusion

There are a variety of diagnostic methods offered by Ayurveda.

1. By direct, indirect and inferential means and by textual references. (pratyaksha, anumana and aptopaderha).
2. Examinations are divided into two types : examination of the patient and examination of the disease.
3. Patient's examination includes ten types : prakriti, sara, satva, samhanana, ahara shakti, vyayama shakti, vaya, satmya etc. Examination of disease is followed by collecting data regarding nidana (causal) poorvarupa (prodromal symptoms) rupa (signs and symptoms), upashaya (homologations), samprapti, (pathogenosis).
4. Patient is examined by nadi (pulse diagnosis), examination of urine, stool, tongue, sound, touch, eyes and shape. These are called eight examinations.
5. Examination of urine, stool, blood, plasma, sputam, semen, etc. are described in their own way in Ayurveda.
6. A patient is also examinated to know his life span hy various methods including body standard, jyotish and arista. Aristas include fatal signs, symptoms, omens, dreams, messengers, etc. as described above.

CHAPTER 17
NADI PARIKAHA - PULSE EXAMINATION

Background of pulse examination

Among the eight Ayurvedic methods of examining patients, nadi pariksha or pulse examination in one of the most important.

Other forms of examinations are discussed in other chapters. They include mutra pariksha (urine examination), mala pariksha (feces examination), jihva pariksha (tongue examination), shabda pariksha (sound examination), sparsha pariksha (palpatory examination), drig priksha (eye examination) and akriti pariksha (examination of the shape of the body organs).

Before discussing pulse examination I wish to warn readers not to draw conclusions from their own pulse exam. unless they become properly trained in the process. Skill at pulse examination requires careful training and extensive practice with normal and abnormal cases. Only learning from books is not sufficient.

Pulse examination is used to gain information about healthy people as well as about diseased patients. By using pulse diagnosis methods on healty individuals, physicians can judge the natural constitution (prakriti) and the condition of the heart, lungs and general strength.

Nadi or pulse is called jeeva sakshini - the evidence of life. It is supposed to expose everything about life like a light (deepa). Pulse examination is based on the text of sushruta who gave very brief descriptions in a few sutras (principles).

Sushruta explains the basis of this method in the Sutra Sthana chapter 14. He says that our food which is constituted by five bhutas, six rasas, two types of viryas, etc., is digested by agni and a very minute essence is created called rasa. This substance is circulated through rakta (blood) and supplies nourishment to all tissues. This substance is circulated in the whole body by the heart for all 24 hours without rest. The word rasa comes from the Sanskrit route. Rasa gati or motion, that which is moving at all times.

To understand a person's health condition. It is important to know the gati or motion of this substance. This is judged by inference, according to Sushruta. A physician judges a decrease, increase or normal status of the motion.

Changes in health status can be detected by judging changes in the motion of this substance because it is always connected with doshas, dhatus, malas, and ashays (cavitites) and because it contains all nutritive elements. It is also responsible for moisture, unctuousness, life promotion, nourishment, support, etc. It is soumya which means connected with soma substances of the body.

The gati motion of this substance is described in three levels : molecular (anuna visheshena anu dhavati), arterial and venous.

That means when rasa is circulated the motion is generated in the molecular or cellular level, not only on the gross level as generally understood.

The first type is called shabda santanavat which means the motion like sound waves.

Sushruta's commentator Dalhana says that this wave is oblique in direction and that is why it produces pressure on arterial walls which is measured by blood pressure. By this movement, one can know the status of blood vessels as well as the strength of oblique movement.

The second type is called archisantana that which means motion like a flame in upward direction. From the molecular level the movement tries to go upward.

The third type is called jala santanavat, motion like water waves in the downward direction. One other opinion on these three motions is that the first one indicates the status of tiksha agni (hypermetabolic function at the cellular level), the second one madhyama agni (medium metabolic function) and the third one Manda agni (low metabolic function).

However, it is very obvious that the intention of Sushruta and commentators was to highlight the motions of rasa and to examine them by nadi, pulse. An example from the text is that in the status of increased rasa nadi is heavy and in decreased condition of rasa it is weak.

The present nadi pariksha or pulse examination is mainly illucidated in the book nadi pariksha written by Ravana and yoga Ratnakara.. He has mentioned one other author on this subject named Nandi. Ravana may have quoted from him on the subject. The book by Nandi is no longer available and we thus will draw from the text of Ravana and yoga Ratnakara.

How to Feel the Pulse

Nadi or pulse is usually examined at the radial artery near the wrist joint at the base of the thumbs. It can also be felt on the foot above the ankle, at the level of the big toe. Pulse is visible or palpable at the neck, temples and in the inguinal region (groin), but Ayurveda suggests examination only in the hands and legs.

Females are examined with the left hand pulse and males with the right hand pulse. The presumption is that the left side of the female is more active and the right side of the male is more active than the other. This is subject to further research but the present scheme is acceptable due to the fact that the right arm blood pressure may be greater than the left arm.

Pulse should be examined while the patient is in a completly rested condition, preferably lying down or sitting comfortably. The physician takes the right hand of a person in his left hand, supported at the elbow and puts three fingers at the base of the hand. The fingers used are the index, middle and ring fingers. They are positioned one finger distance from the base of the palm. The phyician feels the strokes of pulse below his fingers and makes inferences about dosha and disease as follows.

According to Location

There are three points from the base of the thumb. The first point beneath the index finger is the place of vata. The second point beneath the middle finger is the place of pitta and the third point beneath the ring finger is the place of kapha. If the examiner feels more volume and strength of stroke under the first point, he may judge that vata is more predominant in that person. If it is stronger under the second point, pitta is more predominant and under the third, kapha is more predominant.

If pulse if more powerful beneath both the index and middle fingers, vata and pitta doshas are more predominant. If pulse is strongest beneath both the middle and ring fingers, then pitta and kapha doshas are more predominant and if the pulse is strongest beneath both the index and ring fingers, vata and kapha doshas are more predominant.

While pulse reading is a very important means of prakriti examination, readings are not always the same because abnormal conditions of doshas may cause it to vary. Therefore one should not misunderstand prakriti just by feeling stronger vata, pitta or kapha pulses.

When a physician knows about the predominance of any dosha, he can make decisions about diseases pertaining to that dosha. For example, if vata is predominant and the patient is old, he can make judgements about arthritis, hemiplegia, sciatica etc., the diseases which are originated by vata imbalance. If pitta is strong and the patient is young, he can make judgements about pitta oriented diseases like hyperacidity, burning micturation, burning in the body, abnormalities of digestion etc. If kapha is strong, he can make judgements about kapha oriented diseases like common cold, sinusitis, headache, dyspepsia, diabetes and some types of tumors, etc.

According to Quality

Vata predominant pulse flows like a movemnt of a leach (jalooka) or snake. It is a very speedy and light.

Pitta predominant pulse flows like the movement of a crow or frog. It is very speedy and sharp.

Kapha predominant pulse flows like the movement of a swan (rajahansa) of dove (paravata). It is heavy (guru), and slow.

For those inexperienced with pulse diagnosis, all storkes may appear as equal. It is difficult to distinguish the location and quality of the pulse. In the beginning we may feel the pulse at all three places but with practice one can understand that the stroke at a particular point is a little more predominant than at another point.

To confirm the location you can try first with all three fingers and then remove the middle and ring finger while leaving the index finger in palce. If vata is predominant it will be felt in exactly the right place. If pitta is predominant, you will feel that the stroke is going to the outside of the index finger and towards the middle one. Then rotate and keep the middle finger on the pulse and take the index and ring fingers off. If there is a pitta pulse it will be felt under this finger. If it is going towards the outside of the middle finger, then put your middle finger on it and take your middle finger off.

The qualities that can be felt in the pulse, after long practice are : Lightness (laghu), heavyness (guru), sharpness (tikshna), slowness or dullness (manda-stimita), slimyness (pichala), coldness (sheeta), heat (ushna), dryness (ruksha) and soft, unctuousness (snigdha-mridu).

Some Special Characteristics of Pulse

Pulse with Psychic Conditions

If a person is suffering from psychological disorders such as fears, worries, tensions, depression, or agitation, his pulse will be feeble and slow.

In the case of loss of blood, the pulse will be very feeble and slow. In indigestion, the pulse if hard and dull with a full flow. In unconsciousness, pulse is oily, heavy and has a full flow.

In the case of circulatory problems, pulse is fibrous, thready and shaky. In indigestion, vomiting, dyspepsia, pulse is shaky and wiry. In severe Vascular Problams pulse is felt in the middle arm near the elbow. It is long and speeds up again and again. In internal bleeding, it is slow, dull, hard and straight. In tuberculosis, is flows like a cobra. In diabetes, it is dull and minute. In anaemia, it is light, speedy, sharp and sometimes missing beats.

In incurable diseases pulse is dull, sharp, breaking, cutting, tearing, minute and trembling. It is slimy and slippery.

If the total pulse includes the following qualities, death may come in a short time; cold, very long, very thin, vata type movement (curved), irregular, trembling, very sharp, fibrous, like the sound of small drums (damaru) and stopping often and then appearing again.

When to Examine Pulse

Pulse should be examined in the morning when sleep is completed. The patient should be fresh, free of tensions, worries, or any mental problems. He should not have recently eaten or be hungry. The bladder and bowels should be empty. At such a time the reading will be most accurate.

CHAPTER 18

THE CONCEPT OF CHIKITSA : THERAPEUTICS

The word chikitsa means therapeutics or treatment. The following words are synonyms for it.

1. Vyadhihara - that which cures the disease
2. Pathya - diet or regime which is wholesome to tissues, doshas and channels (srotas)
3. Sadhanam - equipment or instruments which achieve a cure (saddhyata)
4. Aushadha - medicines which may be herbs or other drugs
5. Prayaschitta - atonement or expiation. May be religious or nonreligious acts to atone sins. It is useful to treat psychic disorders.
6. Prashama - pacification. This subsides and balances vitated doshas.
7. Prakriti sthapana - that which brings equilibrium to establish natural form or prakriti.
8. Hitam - that which is always beneficial. This may be a pain killer, pacifier, alleviator etc.

Classification of Therapeutics

Charaka has classified therapeutics into two main categories;

1. *Swasthasay Urjaskar* - that which promotes health for healthy individulas. This is subdivided as rasayana, which promotes all tissues and increases immunity and vajeekarana, aphrodisiacs.

2. *Artasya Roganut* - that which cures diseases of a patient. This may be of various types according to action such as elimination, pacification, etc.

Sushruta has classified therapeutics into four main categories.

1. Samshodhana - elimination
2. Samshamana - pacification
3. Ahara - diet and foods
4. Achara - regime

All these therapeutics are described in eight subbranches in the classics. Subbranches include :

1. Kayachikitsa - internal medicine
2. Shalyachikitsa - surgery
3. Shalakya chikitsa - therapeutics for the diseases above the clavicular region
4. Bhuta vidhya - treatment by shantikarma (pacification by mantra, offerings of oblations to fire, etc.) in the diseases caused by unknown or super natural elements
5. Koumarbhritya - treatment of infants, children and nursing mothers
6. Agada trantra - treatment of toxins and poisons
7. Rasayana - tissue promoting treatment
8. Vajeekarnam - aphrodisiacs

Sushruta has divided the skill of surgery into eight types as follows :

1. Chedanam - cutting, tearing, splitting, dividing
2. Bhedanam - breaking, rending, separating
3. Lekhanam - scraping, scratching, making thin

4. Vedhanam - piercing, perforating, penetrating, pricking
5. Eshanam - seeking
6. Aharanam - fetching, bringing near, seizing, removing
7. Visravanam - bleeding, flowing, droping
8. Seevanam - stitching, sewing, suturing

The whole of therapeutics consists of four types of treatments, according to Charaka.

1. *Daiva vyapashraya* - treatment with the help of daiva or deva. Daiva means fortune which depends on the deeds of previous incarnations. Good deeds produce good fruits and sinful deeds yield misery, disease and hardships. Such conditions are not curable unless the karmas (deeds) are subsided. This category includes : mantra (chanting powerful hymns or slokas from auspicious texts), aushadha (wearing of divine herbs), mani (wearing of gems according to planets) in your jyotish chart), mangal (performing beneficial work), bali (offerings or oblations for all creatures), upahara (gifts to creatures), homa (offerings or oblations to fire), niyama (following rules and regulations), prayaschitta (atonement), upavasa (fasting) and swastyayana (following beneficial pathways).

2. *Yuktivyapashraya* - to implement suitable medicines diet and drugs.

3. *Satvavajaya* - to control the activities of the mind; regulate the mind from the causes of disease like unwholesome contact of sensory and motor organs or mistakes of the intellect.

Naisthiki chikitsa - final treatment or supreme therapeutics. This type of treatment consists of avoidance of temptation. Allurement is the greatest cause of misery and only by giving up all allurements is the cure of miseries possible. Charaka uses the example of a silkworm who makes a network of threads in his surroundings which cause his death because he cannot break it and get out. In the same way, ignorant individuals create a network by temptation (upadha) of the sense objects. This causes death or illness. The wise man who understands this process, balances his mind and establishes his awareness in the Self through yoga. By this method of becoming established in Being through meditation and then performing action, he keeps away from all allurement and is not attacked by misery and illness. That is why charaka says the final release from all miseries is only possible through yoga. In Ayurveda, it is called naisthiki chikitsa.

The Classification of Therapeutics According to Action

Different types of treatment have their own ways of action on the body. The following are a few important types of treatment according to mode of action.

1. *Santarpana (Satisfying, refreshing)*

The treatment which produces satisfaction in cells or tissues is called santarpana or satisfying-refreshing treatment. We know that each cell of the body requires, for its satisfaction, certain types of gunas or qualities. The substances used for this type of treatment may not necessarily increase the size or weight of the body but they produce appropriate quality. For example, some tissue like bone may require dry (ruksha), rough (khara), hard (kathina) qualities to grow. Santarpana treatment may appropriately supply these qualities in a dry-refreshing treatment (ruksha santarpana chikitsa), rough refreshing treatment, etc.

When snigdha (unctuous), madhur (sweet), santarpana treatment is given for an extended period of time, it produces over-refreshing treatment. Complications called santarpanotha gadas may arise that are antagonistic to santarpana, that is apatarpana treatment.

The following are a few santarpanas which are very effective for patients who are emaciated or suffering from malnutrition : meat soup, milk, ghee, different types of baths, and bastis.

The following drinks are very useful for individuals suffering from chronic fever,cough, emaciation, dehydration, difficult or painful urination and thirst:

a) Take about 50 grams roasted corn flour, add two to four tablespoons suger, 1 gram of pippali (piper longum) powder, 20 ml. til oil, 50 ml. honey mixed with enough water to make a liquid. Keep it to one hour or mix it in a blender. This is called mantha (gruel). It is taken as a supplementary food. It is aphrodisiac and good for the above conditions.

b) Saktu. Roast wheat and gramma dahl separately until they become dry and redish in colour. (Do not roast too long or they will become burned and turn black). Then grind and make flour(called saktu). This can also be prepared from corn. Mix 2 tablespoons of flour with 100 ml of cool water, sugar to taste or salt and black pepper. This is taken once or twice a day. It can also be taken with honey or alcohol. It keeps the bowels free and satisfies the agni.

c) Mantha. a watery suspension made of fruits which is useful for satisfaction and patients suffering from alchoholism.

Prepare a juice of the following fruits and churn in a blender with water.

Date palm (kharjur), dry grapes (draksha), gracinia indica (Vrikshamla), tamarind (amlika), pomogranate (dadima) and emblica officinalis (amalaki). All fruit which are sweet and sour in taste like dadima, amalaki, pomagranete, emblica officinalis, plums, and peaches (available in western countries) can be mixed with water to be prepared as a juice in a blender to create mantha for refreshing treatment.

d) The following foods are considered as refreshing: new grains, new wines, meats, fish, milk, yoghurt, butter, ghee, buttermilk, jaggery, sugar, wheat flour, and urid (black gram).

The excess use of the above substances may cause diseases due to over nutrition. They include diabetes, diabetic carbuncle, allergy, skin erruption, aching, anemia, fever, skin diseases like psoriasis, leprosy,leucoderma, urinary diseases, stupor, impotency, obesity, heaviness in body, confusion in perceptive organs and intellect, edema, and many others. Apatarpana, which means antagonistic treatment, is described below to treat such complications as the aforementioned.

Apatarpana - Antifreshing , Antisatisfying

Treatment which is useful to remove the over satisfaction of cellular nutritional substances in the body is called apatarpana- antagonistic to santarpana. It is often misunderstood as body - reducing treatment, but this is a misconception. It can reduce dryness as well as unctousness from cells, hardness as well as softness from cells, whaterver is not required by them.

The following preparations are useful apatarpanas

a) Rough and dry food like yellow gram, beans, corn, roasted cornflour, and millet

b) Triphala (terminalia chebula, terminalia belerica, and emblica officinalis) powder in equal quantity. Aragwadha (cassia Fistula), patha (gissampelos pareira), sapta parna (alstonia scholaris) vatsaka (holarrhena antidysenterca) nimba (azadirachta indica), musta (cyperus rotundus) and madana (randia dumerorum taken in a powder in equal quantity).This is taken 5 to 10 grams in powder mixed with 2 cups of water, boiled until only 1/4 remains. 1/2 cup can be taken once or twice a day. This is very good preperation for reducing the body and controlling over nutrition complications.

c) Haritaki (termemila chebula) 3 to 6 grams mixed with buttermilk (lassi) and salt. It is effective for diabetes and other urinary problems.

d) Triphala (as mentioned in (b)) taken with Takra different arista (liquid prepared like alchohol).

e) Mantha prepared from trikatus (zingibar officinalis piper longum, piper nigrum), triphala (as above) honey, vidanga (embelia rebes), ajmoda (trachy spermum roxburghianum) and oil and roasted corn flour.

Prepared mantha (liquid grud) in 50 to 100 ml. quantity. It should be taken twice a day at the time of meals. It help to cure diaseases due to over nutirition.

Six Types of Therapeutics

The following six types of treatments are described by Charaka as basic to all action.

1. Langhanam - reducing treatment
2. Brihmanam - producing or nourishing treatment
3. Snehanam - unction or oleating treament
4. Rukshanam - roughening or drying treatment.
5. Swedanam - fomentation
6. Stambhanam - astringent or stabilizing treatment.

1. Langhana. Reducing or Lightening Therapy

Langhana means reducing the body, producing lightness in the body. All preparations and medicines which contain the following qualites cause langhana : light, hot, sharp, nonslimy, rough, dry, subtle, fluid, and hard. Usually katu (pungent) and tikta (bitter) tastes produce langhana as they are composed of angi and vayu, and vayu and akasha mahabhutas respectively. Several foods are also used for this purpose including millet, corn, bajara, juvar (grains), saktu (roasted grains like grams and wheat), leafy vegetables, buttermilk, mung dahl, etc

The following medicinal plants are also used.

Haritaki - terminalis chebula Kiratatikta- Swertia chirata Musta - cyperus rotundus

Trikatu - ginger, long pepper, black pepper Jeeraka - cumin Aragwadha - cassia fistula Khadir - acacia catechu Nimba - azadirachta indica

Haridra -turmeric (curcuma longa)

Saptaparna - alstoria schokaris

Patha - cussampeals pareira

Devdaru -cedrus devdara

Daru haridra - berberis aristata

Vacha - acorus calamus

Vasa - adhatoda vasica

Gokshura - tribulus terrestris, etc.

2. *Brimhana* - Producing, Nourishing Therapy

Birmhana or nourishing treatment means that which increases the shape of the body and weight.All preparations and medicines in this group contain the qualities heavy, cold, soft, unctuous, thick, bulky, slimy sluggish, stable, and smooth. Usually sweet, sour, and salty tastes produce brimhana because thay are composed of earth and water, fire and earth, and water and fire mahabhutas. Rice, wheat, black gram, meats, milk, butter, ghee, cream, and sweet fruits are used for this purpose.

In Medicinal plants , the following are used to produce nourishment.

Aswagandha - withania somnifera, Shatavari - Asparagus racemosus, Amalaki - emblica officinalis Sugar, Pippali - Piper longum, Madhuka - Glycyrrhia glebra, Kshirini-Mimosops hexandra Rajakashavaka, euphorbia microphylla, Vatyayani - sida rhombifolia, Bhadraodani (bala) sida cordifolia, Bharadvaji - thespesia Lampas, Payasya - pomoea Paniculata

Aindri - citrullus colocyrthis, Atirasa - asparagus vacemosis, Vid gandha - desmodium gangeticum, Ati bala - sida corditolia varity, etc.

3. *Rukshana* - Drying or Roughening Therapy

Rukshana is drying or roughening therapy which means it causes dryness, roughness, and nonslimyness. It reduces the watery portion of the body. Usually pungent and bitter tastes are used because they are predominant in air and earth which makes substances dry and rough. There a is difference between langhana and rukshana even though both of them cause reduction of the body. Rukshana, if used properly, can act exclusively for drying and reducing fluid in the body.

Preparaions and medicines which are predominanty rough, light, dry, sharp, hot, stable, nonslimy and hard in quality are used in this therapy.

Food include millet, roasted grains and flour, corn, yellowgram and alcohol.

The following plants are useful for this therapy.

Musta - cyperus rotundus, Kusta - saussurea lappa, Haridra - Curcuma longa (tumeric), Daruharidra - berberies aristata, Vacha - acorus calamus, Ativisha - aconitum hetrophyllum, Katurohini - picrorriza kurro, Chitraka - plumbago Zeylanica, Chirabilva - pongemia pinnata, Nagar - Shuthi - Zingerber officinalis, Chavya - pipper chaba, Vidanga - embelis rebis, Guduchi - tinorpora cardifolia, Patola - trichosanthes cucumerisa, Khadir - acacia catechu, Kiratatikta - swertia chirata, Priyangu - callicarpa macrophylla, Lodhra - symplocos racemosa, Flower of dhataki - woodfordia fruiticosa, Jambu - syzgygium cumim, etc.

These all harbal preperations are used in the form of decoction (kwatha), single, two, three or more as per availability all are in equall quantity mixed with 4 times water, boiled upto 1/4th remaining, strained - and taken 25-50 ml. Twice a day if required with equall honey

4. Snehana unctuion or oleation therapy

Snehana or unctuion therapy means that which produces oleation, fluidity, softness, moisture and eddness in the body. Preparation and medicines which contain liquid, subtle, fluid, unctuous, slimy, heavy, cold, sluggish and soft qualities are used for this therapy.

Usually substances having sweet, tastes are useful to produce snehana as they are predominant in water and earth Mahabhuta. Milk, ghee, butter, cream, rice, whieat, bread, meats, oils and sweet fruits are good to produce snehana. The following medicinal plants are also used for this therapy.

1. Mridvika - Viter vinifera (grape)
2. Madhuka - Glycyrrhiza glabra.
3. Madhu Parni - Timpora cordifolia
4. Jivanti - Sebtadenia reticuleta.
5. Ghee - Clarified butter.
6. Oil - Til oil (Seasame oil) corn oil, ground nut oil. etc.
7. Vasa - Muscle fat
8. Majja - Bone marrow
9. Sarsapa oil - Oil of Brasica higra
10. Kusumbha oil - Oil of carthamus tinctorius
11. Atasi oil - Oil of Aleurites moluccana etc.

There are many kinds of oleation therapy and methods of using it, which are discussed in detail in the chapter on Panchakarma in this book.

5. *Swedana - Fomentation - Heating therapy.*

Swedana or fomentation therapy means that which causes the body to sweat and cures stiffness, heaviness and coldness. All the preparation and processness which are predominant in Fire Mahabhuta cause swedanam. Drop having a pungent taste usually act as internal swedana therapy.

The following medicinal plants are also used for swedana or fomentation therapy.

1. Shobhanjana - Morinaga oleitera
2. Eranda - Ricinus communis.
3. Arka - Calotropis gigantea
4. Vrischiara - White type of Boerhaaria diffusa.
5. Punarnava - Red type of Boerhanvia diffusa.
6. Yava - Hodeum valgar.
7. Tila - Sessamum indicum.
8. Kulattha - Dolichas bifforus.
9. Masha - Phaseolus mango.
10. Badara - zizyphus Jajuba.
11. Sarshapa - Brassica nigra.

There are different methods of swedana therapy which are described in detail in chapter on Panchakarma in this book.

6. *Stambhana - Astringent or stabilizing therapy or arresting therapy.*

Stambhana or Astringent therapy means that which arrests mobility and the flow of body fluids and may be helpful to stabilize body. Such drugs or medicines usually contain cold, sluggish, soft, smooth rough, subtle, liquid, stable and light qualities. All preparations which are astringent in taste being predominant in Earth and air mahabhuta cause astrigent effect : The following medicines and plants are used for this purpose.

1. Priyangu - Callicarpha nacrophylla.
2. Ananta - Heinidesmes Indicas.
3. Ambasthaki - Cirsapelos pereira.
4. Katvanga - oroxylum Indicum.
5. Lodhra - Symplocos Racemosa.
6. Mocharasa - Salmalia Nalbeiaca.
7. Samanga - Mimosa Pudica.
8. Flowers of Dhataki - Wood for diafruticosa.
9. Jambu - Syzgium cumini.
10. Amra - Mangiteraindica.
11. Plaksha - Ficus locor.
12. Vata - Ficus bengalensis.
13. Kapithana - A varity of Albizzia lebbeck.
14. Udambara - Ficus Racemosa.
15. Ashwattha - Ficus Religiosa.

16. Shirisha - Albizzia Lebbeck.
17. Priyala - Buchanania Lanzan.
18. Badara - Zizyphus Jujuba.
19. Khadis - Acacia catechu.
20. Arjuna - Terminalia Arjuna.
21. Arimeda - A varity of Acacia catechu.
22. Vamsa - Bambusa arundinaca.
23. Padmaka - Prunus cerasoides.
24. Ashoka - Saraca Indica.
25. Sarja - Vateria Indica.
26. Seeds of lotus.
27. Rhizome of lotus etc.
28. Stalk of lotus.

Fundamentals of treatment in Ayurveda.

As Ayurveda is not merely a science of treatment but it is a science of life, it deals with various fundamentals of treatment. Some interesting and important fundamentals are described below :

1. Management of Hospitals.

Now a days abundant books have been written by different authorities on hospital management and administration it has become an independent subject of study apart from medical and technical people. But it will be very interesting to know that charaka in the samhita has described all the details of hospital management about three thousand years ago. This may applicable in this 20th century and in future centuries. According to him hospital management consists of the following aspects:

1. Building.
2. Employees.
3. Equipment.
4. Physician.
5. Patient.
6. Upasthata:Administrators of treatment.
7. Medicines.
8. Relation between physician, staff and patients.

1. *Building :-* He says first of all an expert. Architect should be called and designs should be prepared for a magnificant building. (i) Building should be strong. (ii) It should not be exposed to wind. (iii) Wind should be allowed to enter into the building through the specific direction. (This is a hint for airconditioning in building). (iv) Building should be spacious and no congestion inside. (v) Building should not be constructed in the desert or mountains. (vi) It should not be located under or near another tall or big building. (vii) It should not be exposed to smoke, dust and direct sun rays and rain showers. (viii) It should not be exposed to noise or loud sounds this is a hint for a sound proof building. (ix) It should be protected against foul smells from out side. (x) Building should have all facilities such as watertanks, water pots, bathrooms and latrines, kitchens and well managed drainage system.

2. *Servants :* Hospital attendents are catogorised under different types of designations in charaka samhita. All attendents should possess good moral fiber, cleanliness, ideal character devotion, dexteritg, sympathy and they should be well versed in the art of speaking with

patients, art of nursing as well as administering all types of treatment. Such servents were called- Pachaka - cooks, Snapaka - Servants who bathe the patient, samvahaka - servants for massages or shamabooing and carrying the patients. Uttapaka - for lifting handicaped patients. Samveshaka - for seating. Aushadha Peshaka - for grinding the medicines. Geet kushala - Those who can sing sweet songs. Vaditra kushala - Those who can produce vocal music and instrumental music. Ullapaka - Good speakers or actors of specific dramas. Sloka kushala - Those who can chant the verses. (sloka). Purana kushala - Expert of Purana Kushala - Expert of purana Muthology. Gatha Akkhyagika Kushala - Expert of telling verse and specific stories. Itihasa kushala - Expert of history, Mahabharat & Ramayana Abhiprayagya Expert in knowing others inner desires. Desha kala vida - knower of place and time including yoga,and Astrology. Parishadya - Good speakers in assembly.

We can very well imagine from the above list that the purpose of admitting a patient the hospital was not only to cure his disease, but to take intensive care, as well as mabling him feel at home, he should get good sympathy, be confident to build his psycholgy, he should get good intertainment as well as good knowledge alsout society, histroy, science and other universal facilities during his stay of treatment, now a days Audio visual intertainment by Radio, television etc. can be facilited in the hospital. In this way charaka has a very long sight.

3. *Equipments* :- Ayurveda has given a very long list of equipment including - Instruments, Wepons, used in technical art and apart from that other equipments used for good sanitation, good out look, patient, psychological atmosphere etc. For example sushruta has mentioned one hundred and one types of yantras (Machines like Swastika yantra etc.) which are helpful in holding the organs, observing the organs, searching the organs etc. and twenty type of shastras - Wepons - for cutting, separating, stebiling etc. Sushruta has also used a larg black ant's thread of mouth as like catgut to the internal sutures which proves that he was knowing that similar organic threads are desollved inside and are very convenient for it. Apart from this different types of birds and animals - like common avails, gray pastridge, rabbits, black buck, antelope, wild sheep, black tailed deer, red deer, cows with calves (Milk giving) etc. are advised to be kept near the hospital so that patients can have good natural out look and atmosphere. In hospital all facilities for water, measure glasses, bowls, spoon, water tub, boiling pan, small and big pitchers, saucers, ladle, mat, coker plates, cooking pan, churners, mixers, leather, colth, threads, cotton, wool etc. small to gross all things are mentioned to collect and keep ready.

4. *Physician* :- Physician is one important pillar of theraputics. He should be well versed in his work, should possess excellent medical knowledge from all cleans, he should also be expert of other sciences like yoga, vedanta, Darshana, jyotisha, etc. According to charaka, he should have excellent practical experience, he should always be ready for all consequences and pure in speach and deeds. Purity of a physician helps patient by spiritual force to create a good influence. He should wear white clean clothes, he should cut his nails periodically and share his hairs an keep a clean shave face. The code of his conduct is described in detail by sushruta and vagbhata etc.

5. *Patient* : The patient to be treated should have good a memory (accept the patient suffering from the diseases of abnormal memory) he should have and strictly follow his physician to taking medicine, he should be treatment no fear regarding treatment, may it be surgical or panchakarma like elimination patient should also be descriptive that is very important because many times he does not give a clear picture of his disease and the physician is mislead. He may feel some symptoms are very minor and may not be important according to him. Nevertheless he should explain everything to the physician and even a small thing may be

important for diagonsing his diseases properly. Patient should also have enough money to spend on his treatment and his mind should be stable and strong.

6. *Upasthata* - Upasthata means person who administers the treatment. They may be compounder, dispenser of medicines, nurses, pharmacist, manufacturer, panchakarma technician (who administer massage, fomentation basti etc.) etc. They should be well trained in their work of nursing & dispensing etc. They should possess the qualities of dexterity, affection and purity.

7. *Medicines* - Medicines are of many types from vegetable kingdom, animal kingdom, Minerals etc. They must be very safe, called always benificial type (Ekenta hintani)

They should possess following properties.

i. Abundance - it should be a remedy for different types of problems not just one important one.
ii. Suitability - Wholsome to the patient.
iii. Various preparations and their suitability - They should be in different forms like, Pills, Tablets, decoctions, juices, vinegar, lickables, potable, edbles diet, items etc.
iv. Potency - Medicines should be potent.

Charaka says that a drug which is unknown is like a poison, weapon, fire and thunderbolt but if it is completely known then it is like necter. (amritam).

8. *Relation between physician and patient* - Responsibility of a physician is very great as the patient offers his complete body to him with great trust in him - so he should take care of the patient like his own son - says charaka. According to him if a physician pretending to be an expert without knowing the principles of treatment and its applications, he is a sinner devoid of virtuous acts, the messenger of death, and even talking with him will cause a man to fall in hell. Charaka says that the action of Rasayana, aphrodisiac etc. depends on the physician, hence wise men should honour the physician who is capable of giving him life, like a king of God. The physician who is really expert in his art and knowldege is called Master of life (Pranacharya) and is respected and worshiped by all people.

If a physician treats any patient successfully and the patient doesn't pay him anything he is not free from his debt but the physician should consider all patients like his own son and make all sincere efforts to free them from all sufferings and diseases. Ayurveda has been devoted to the cause of piety to all creatures and not to earning the money. The life donation is the greatest donation in the world. Therefore a physician who considers that if his duties to show piety and behaves toward treatment like it is a virtuous act accomplishes all the objectives and enjoys all happiness in life. The physician should keep all the secreat of the patient undisclosed to anybody. He should not go to patients house unless he is called to treat him. He should not praise himself and ask faces to take his medicines, neither should be defame or abuse other physicians, there are three types of physicians according to charaka - I. chadmachara - pseudo physicians or those who pretend to be a physician. They are not properly educated but just keep a medicine box knowing the use of few of them by reading few books and they bluff the patients, they are ignorant of the real science. They are froudulent. II. Those who practice in the name of physician accomplished in wealth, fame and knowledge but not similar to them are called physician imitating the accomplished one (siddha sadhita). III. Those who have achived rational administration true knowledge, how to succeed who donate happiness to patients, promote long life, are the real physicians called pranabhisara meaning life - promoters.

2. What is treatment ?

1. *Chikitsa Dhatu samyartha-* (To Produce Balance in Dhatu-)

The definition of treatment according to charaka is the process which produces balance is

Dosha, dhatu and mala is called treatment (chikitsa). We know that disease is a product of imbalance of Dosha, dhatu and Malas. Therefore the main aim of theraputies is to establish equilibrium. The physician reduces the increased Dosha, and dhatu. He increases the decreared Dosha and Dhatu, and Subsides vitiated Dosha and Dhatu by Santarpana - Brihmana theraputics (Ksheenan Brimhayati), Langhana (Vriddhan Hrasayati) and by Shavrana (Saman palayati.) And he makes all efforts to keep equlibrium in Dosha & Dhatu which are already in balance.

He uses wholesome diet, and medicine and give a guidelines about seasonal vagaries.

2. *Swabhavoparama* :- Natural tendency - (Naturopathic view.)

This is a very clear concept that the imbalanced causes produce imbalance in body elements like Dosha, Dhatu mala. Even then the natural tendency of body elements is always seen to come back to normal automatically . Swabhava means - Nature and uparama means - cure. This is the natural cure. But charaka has described that the imbalanced Dosha can come to normal only in the circumstance when there opposite causthe factor is not present. To clear this point good series produces other good series and bad series produces another bad series by its tendency. For bad to change into good situation the cause which is producing bad should be inactive. For that kala parinama in adviced - that means wait and watch and follow the progress and let nature organize. For exmple in Fever Ayurveda does't advise any medicine for the first few days and says to wait (Kala - to pass time) and "Ama" will be digested srotos will be cleaned, and fever may subside by its nature to do so if it is a non-specific fever. It not subsided then it is treated with a specific type of medicine. In the same way in diarrhoea and dyesentery-Ayurveda advices to wait without medicine and to follow a fast or light diet. Ama is digested and autometically the disease subsides. This is called swabhavo parama - natural cure. Warm water, Rest And Pachana (Digestive medicines) can be adviced in this stage.

3. *Nidana Parivarjanam* - Avoidance of causitive factors :-

It one can find the causitive factor of disease then this method is applied. Just avoid the causitive factors of disease. This treatment in also called - Hetuviparita - meaning antigonistic to causes.

4. *Chikitsa Ruk Pratikriya* - Antigonistic to disease -

Many times consideration of the imbalance of Dosha, Dhatu, Mala etc. and confirming all the factors of disease becomes impossible to detect in a short time, and the need for medicine is very urgent. This type of emergency situation is treated by curative medicine for a specific condition. This is called anti-disease treatment or treatment according to symptoms. For example science pain is treated by pain killers immediately before treating the cause of disease.Serve bleeding is treated by has mostatic medicine first and then the case in studied afterward.

5. *Samanya and vishesha siddhanta* - Principle of similarity and dissimilarity-

This has been discussed in great detail in the beginning of the book. According to it the similarity between Pinda (purusha - at cellular level in Pancha Mahabhuta) and Bramhanda (universal Panchamahabhuta) is studied and similar factors are introduced to maintain balance and disimilarity can be treated with a varient factor of pachamahabhuta.

6. *Sattva vajaya - Atma* - Nigraha Atma(being) with associates of sattva is found in conjunction with every cell (Anu) of the body and produces desires (Ichha) in them. It may be a good or bad desires which is responsible for causing balance or imbalance. They are produced by karma (deeds) because an individual is bound to his karma. To get good control or balance in being the treatment called 'Satvavajaya' - (control of mind) and naistiki treatment (spiritual) have

been introduced. Achara Rasayana and sadvritta (code of conduct) mentioned in this book are also very useful in this method. The regular practice of yoga - specially Dhyana (T.M.) samadhi (specific Dhayana) which makes mind free from Rajas and tamas and stabilizes satva and Atma - leads to Moksha (emancipation). Where all the diseases are finally ended.

7. *Chaya eva Jayeddosham* - To treat in the initial stage of accumulation -

Sushruta has described six stages of diseases - 1. Chaya accumulation of dosha in the initial stage, 2. Prakopa - vitiation of Dosha, 3. Presara - Viccerption of Dosha in whole body 4. Sthana smahrya - to locate in particular srotos or organ. 5. Vyakti - menifestation of signs and symptoms and 6. Bheda - appearance of different signs and symptoms according to various types of disease. These stages are more and more severe in orders. Therefore theraputics should be started in the stage of chaya that is in accumulation of Dosha. The signs and symptoms of chaya have been described in this book in the chapter on concept of disease.It is said that a small spark of fire it neglected-takes a shape of large fire and reduces into ashes whatever it may come in contact with in the same way diseased condition is very slight in the beginning but take the form of a devil and then brings the end of life. Therefore every physician should make all efforts to subside the disease in initial stage before it turns into the form of an uncontrollable devil.

8. *Samprapti vighatanam Eva chikitsa* - Separation of pathogenous is treatment.

Samprapti means a chain of actions from injetion of causative factors upto the appearance of disease - which describes how causes influence the Dosha to vitiate, where they travel, where they locate, which srotas (channel) they disturb, how they deform the srotas and Agni and how disease is produced. This whole linking together knowledge is called samprapti. Naturally the seperation of this chain is returning to the normal condition. Therefore treatment is called sepeartion or break down of samprapti factors and nothing else.

The action of treatment :

The action of treatment is described in various ways in the classics. Some important physiopathological phenomenons are :

1. Treatment subsides the Dosha - may be by pacyfication, elimanation etc.
2. It creats balance in Dhatu and Dosha.
3. It cleans srotas and removes blockage of srotas.
4. It increases Agni - Jathargi (gastric fire)
5. It increases Dhatu Agni - Tissue fire.
6. It increases Bhutagni - Fire of fire 5-basic elements.
7. It removes Ama - by digestion and elimination.
8. It Increases immunity - the strength defend against causes of disease.
9. It promotes regeneration in Dhatu - Rasayana.
10. It stimulates eliminative system.
11. Promotes longevity.
12. Strengthens the mind.
13. Promotes Atma Gunas, being is self control but can be clouded by Rajas and Tamas. Treatment promotes to clean the clouds.
14. It increases activity of satva guna.

The result is perfect status of health in physical psyshic and spiritual areas of life, leads to immortality.

CHAPTER - 19

CONCEPT OF PANCHAKARMA

(PURIFICATION THERAPY AND ITS PRACTICAL APPLICATION)

Introduction to Panchakarma

The litrary meaning of word 'pancha' means five, and Karma means theraputies. Five types of theraputies which are mainly used for purification (shodhana) or Elimination of body impurities are called Panchakarma. Purification or Elimination is a natural instinct of the body. Our body has its own wisdom for cleaning out the impurities, which are produced by physiological functions. However there are some situations when this wisdom becomes impaired, and does not perform its function properly, physicians have to help to reestablish this natural mechanism. Otherwise all the impurities start to accumulate in body which damage the functions of srotas which is a first stage of disease, and finally whole system becomes succeptible to severe illness. Panchakarma is a purification program for Eliminating all impurities from the body and cleaning srotas-which help to prevent forthcomming disease.

It is obvious that the natural insinct for Elimination is not only in human beings but also in all living creatures. For example a dog when restless from indigestion goes to a special type of grass plant and eats it. It producers vomiting and gets rid of his indigestion. There is a type of sea bird who has long beak and takes water from ocean in his mouth and pushes into his rectum which acts as saltwater enema. An historical bronze states of such bird taking an enema with his long beak can be seen in Egypt. The Cows and Bufflows are often seen puting their tongues up their noses which is cleansing program like a sneha Nasya-because the ptylin in mouth is equell substance to sneha (oily substances)

Body cells which are functioning for twentyfour hours to produce energy, naturally know to clean their waste products. But the blocked srotas are not able to send off the waste materials. Doshas-Vata - Pitta and kapha always tend to travell from their basic location in intestive to the tissues and ges sticked there when channrls are blocked. Panchakarma eliminates the Doshas, cleansify the blockage and improves transportation by which Dosha come back to their original places to perform normal functions.

WHAT IS PANCHAKARMA ?

Pancharkama is five types of therapeutics which is mainly eliminative in action. They are as follows :

1. Vamana - Use of emitics
2. Virechana - Use of purgatives
3. Basti - Medicinal enemetas
4. Nasya - Nasal administrations
5. Rakta Mokshana - Blood letting.

Poorva Karma : Pre- operative therapeutics.

1. Snehana - Oleation therapy
2. Swedana - Fomentation theraphy

Before the use of Snehana and Swedana Pachana i. g. digestive and also Agni promothing treatment is introduced.

Paschat Karma : Post operative Therapeutics.

1. Samsasajana karma - the method of dietetic to restore Agni
2. Shamana karma - Sedative Type of Treatment
3. Rasayana karma - Promotive Type of Treatment.

Poorva Karma **:** Pre operative Treatment

1. Snehana - Oleation Therapy

It is of two types ; (1) Internal. (2) External

1. *Internal* : means oral use of oily substances. There are mainly four substances which are used in common practice.

1. Ghrita - Ghee
2. Taila - Oil
3. Vasa - Muscle fat
4. Majja - Marrow

1. Ghrita-Ghee : Ghee of the cow's milk is best for use. The conditions where ghee is used :

1. Those who are predominant in vata and pitta in prakrati.
2. Who have vata - pitta diseases.
3. To increase eye power.
4. Tuberculosis
5. To obtain long life
6. To increase weight
7. Strengthening and delicasy of skin
8. For intellegency, grasping and memory
9. Epilepsy and insaneness

Where Ghee should not be given ?

1. Kapha predominency
2. Fatty peoples
3. Diarrhoea and dysentery
4. Whose gastric fire is very weak
5. Suffering from vomiting
6. Toxic conditions
7. Enlargement of abdominal organs like liver, spleen etc.
8. Ascites.

How to Administer Ghee

Shamana Method : every day in medium dose 20 to 30 ml. before meals but when hungry.

Brihmana Method : Every day with dietetic substance in low does 10 to 20 ml.

Shodhana Method : For elimination - ghee is given in large dose starting from low dose in beginning. Usually 3 to 7 days - it is used as indicated below with every day examination of stool, tongue and noting the time of hunger.

3. *Days Programme*

1st day	- 25 ml. (Approximately) morning 8 A. M.
2nd day	- 50 ml. morning 8 A.M.
3rd day	- 80 to 100 ml. morning 8 A.M.

4th day Shodhana is followed.

7. *Days Programme*

1st day	20 to 30 ml. (Approximately)
2nd day	30 to 60 ml.
3rd day	60 to 80 ml.
4th day	80 to 100 ml.
5th day	100 to 125 ml.
6th day	125 to 150 ml.
7th day	150 to 175 ml. or + Plus

This can be varied according to Agni and intake and Samyaka Snigdha signs and symptoms.

Care to be Taken

1. *Examine stool for Sneha in stool* : Put the small piece of stool in water and see for oily layer on surface. Stop ghee if layer available and proceed for next karma.

2. *Tongue* : See tongue for ama laxana. Ama is whitist colour of the tongue which is usually not disappeared by water wash.

3. *Hunger time* : The day on which there will be no hunger for 12 hrs.or more and plus. Stop sneha pana and proceed for next karma.

4. *Sneha-Dwesha* : When the body will deny for further intake of sneha it should be stoped.

5. Always use hot water in this period.

6. *No other intake of sneha* : (oily substances) is permissible in shodhana snehapana period.

Where oil Should be Given :

Usually oil means Tila oil - sesami oil is used.

1. Predominancy of kapha
2. Predominancy of fat (Meda)
3. Diseases of vata - Pakshaghata Hemiplegia - Paraplegia etc.
4. Vata Prakriti people
5. To reduce body weight
6. To increase strength of muscle
7. To increase delicasy and strength of skin
8. Constipation
9. To increase body strength

The dose of oil is an indicated like ghee-in method of shamana, brihmana and shodhana. It can be used in little less quantity if required.

Where vasa should be used :

Vasa is muscle fat and is available in name of charbi in market. Though charbi is little different then vasa.

1. Those who are having hard physical work specially in heat.
2. Who have very rough skin and body.
3. Very weak people - due to labourious work.
4. Who have lost seminal fluid in excessive quantity.
5. Who have lost blood (pandu).
6. Who have very strong gastric fire.
7. Diseases of bones, joints, nerves, marma (vital organs) and elimentary systems.
8. Doer of regular exercises (Vyayama).
9. Who wish to increase male sexual capacity.

Those who are very fatty and over weight, they should not use vasa.

Where majja should be used (Marrow).

1. Those who have very strong digestive power
2. Who have hard physical work
3. Those whose inatake is very excesive
4. Diseases of vata-nervous system
5. Badly constipated.

Note : Muscle fat and marrow usually is not given in shodhana type of dose. Only shamana and Brihmana method is followed. Dose recommended 25 to 35 ml. every day.

Ghee and oils are the best choice of drug in shodhana method. All other conditions are equal for taking care and observation.

Signs and symptoms of proper, improper and excessive snigdha persons,

Proper snigdha	Improper snigdha	Excessive Snigdha
Agni is promoted	Agni is depressed	Anaemia
No desire of sneha	Stools are not clear	Heavyness in body
Lightness in body	Dry stool	Loose stool
Smoothness of body	Gases are not passed in natural order	Stuper
Oilyness in body		Anorexia
Oily stool	Burning in chest	Diarrhea
Oily skin	Weakness	Dysentery
Gas is passed in natural order	Discolouration of skin	Salivation
Little sluggishness of body	Indigestions	Nasal discharge
		Burning in anus
		No desire to intake.

Note : The improper use of sneha for long time may cause following diseases.

1. Skin disease like - Kusta
2. Anaemia - Pandu
3. Oedema - Shotha
4. Udar - Enlargement of abdominal organs and ascites
5. Collitis - Grahani
6. Piles - Arsha
7. Loss of speech - Vag Graha
8. Cardio vascular problems.

It is adviced to take Snchana therapy (Shodhana method) in physician's Supervision.

(2) External : Means the sneha which is used on body externally through the skin.

There are following methods of external use of sneha.

1.	Abhyanga	-	Massage of body in hair direction.
2.	Udvartana	-	Massage in opposite direction of hair
3.	Lepa	-	Application on skin
4.	Mardana	-	Unmardana pressure massage
5.	Parishake	-	Pouring of oil on body
6.	Gandusha	-	Gargle
7.	Shirodhara	-	Pouring of sneha on head by special method.
8.	Shirobasti	-	Keeping oil on head with the help of special - Leather cap called Basti
9.	Trapana	-	Keeping oil in eye balls, ears and by pichu on head and in vagina etc.
10.	Snehavagahana	-	Tub bath by oil or oily water, fhid.

All these methods are to be learned in practical method from the expert panchakarma vaidya.

Uses of Abhyanga

1. Abhyanga is used to delay old age.
2. To release fatigue
3. Releaves vata problem
4. Releaves pain in the body
5. Increases the capacity of eyes
6. Promotes all tissues-Increases body strength
7. Adds years to life and life to years
8. Brings normal sleep
9. Strengthens skin
10. Protects skin from infection
11. Increases immunity
12. Beneficial to skin colour

All these qualities are in less of more proportion on their external uses, subject to the local problems.

(2) Swedana Fomentation (Heating process)

Sweda is heat producing method which brings sweat and opens the pores of body cell memberanes.

There are main four types of swedana.

1. Tapa sweda - Usually solid material like sand, stone, bricks, rice, etc. are used
2. Upanaha sweda - Semi solid or semi liquid material like poltice is used
3. Ushma sweda - Vapour is used
4. Drava sweda - Liquid material like water, oil, milk etc.is used.

Usually following swedanas are very useful and commonly used in country :

1. Bashpa Sweda - Vapour fomentation of nirgurdi, leaves, Dashmoola, Nimba, Eranda leaves etc.
2. Nadi sweda - Vapour for local use by pipe method
3. Shastika shali Pinda sweda - Rice bolous of shastika type of rice is used with special decogtion of Bala Mula to coock it. Hot pindas (Bolous) are moved on body in fashion of Abhyanga with special technique.
4. Pizichili - Oil pouring on body which is famous in Kerala and snehadhara accordingly to Ayurvedic classics.
5. Valooka sweda - is dry fomentation by sand.
6. Avagaha sweda - is tub bath in warm decoction or siddha jala of medicine or in oil.

All these methods should be learned from expert panchkarma vaidya and adopted in practice.

Where swedana should be introduced ?

1. Vata predominant prakriti and diseases
2. Common cold
3. Hiccough
4. Swasa-Asthma
5. Heavyness of body
6. Pain-in neck. Lumbo sacral region back hips legs hands, head etc.
7. Larryngitis and Pharryngitis
8. Facial paralysis
9. Hemiplegia
10. Paraplegia
11. Myopathies
12. Tympanitis and constipation
13. Stiffness in neck, hips, and back
14. Lock jaw
15. Sciatica
16. Joints diseases
17. Disorders of Urination
18. After delivery
19. Atrophies of muscles, contractures of joints and for muscular functions.

20. Before-emitics, purgatives and basti as poorva karma.
21. Urinary calculus
22. Tumours and glandular enlargements.

Contra indications

1. Habutuated Drunkers
2. Pregnancy
3. Pitta predominant diseases
4. Bleeding tendencies
5. Skin diseases where ozzing and external ulceration is present.
6. Severe diarrhea
7. Tired by excessive physical work
8. Toxic conditions
9. Unconscious patient
10. Very fatty person
11. Severe anaemic conditions
12. Leprosy
13. Women in mensturation.

3. Pachana

Following are best choices

1. Trikatu 1 to 2g. with water. (No. 74 + 48 + 53 For Botatizal names in chapter No. 22)
2. Shankha vati 2 pills T. D. S. with water.
3. Chitrakadi vati : 2 pills T. D. S. with water.
4. Shivakshara pachana : 2-3g. with water B. D. with or after meals.
5. Hingashtaka choorna : 2-2g. with water B. D. with or after meals.
6. * Shunthi choorna : 1/2 to 1 g. with honey or sugar or milk.
7. * Ardraka - chatni or used with butter milk.
8. * Jeeraka churna 1-2 g. with takra.

* see the list given in chapter 22. for botanical names.

Some useful ghees

1. Cow's Ghee
2. Tikta ghrita
3. Panch tikta ghrita
4. Satavari ghrita
5. Trifala ghrita
6. Trikatu ghrita
7. Kalyana ghrita
8. Panchagavya ghrita
9. Aswagandha ghrita
10. Bramhi ghrita
11. Vasa Ghrita
12. Chitrakadi Ghrita

Some useful oils

1. Tila oil for internal or external
2. Narayana tail-Ext.
3. Panchaguni tail ,,
4. Vishgarbha tail ,,
5. Dhanvantara tail ,,
6. Ksheerabala oil Ext. & int.
7. Bala tail ,,
8. Dashmula tail external
9. Maha masha tail external
10. Karpasthyadi tail external
11. Shatavari oil external
12. Aswagandha oil external

Five Main Karmas

Before we enter to main eliminative type of five karmas, one must understand that

1. Eliminiation is administered in the condition of Bahu Dosha that is where the excessive quantity of Dosha is present.
2. Where the Doshas are inexcessive quantity but associated with Ama (the toxic type of substance produced by deformed digestion and weak agni called Ama Visha-or Ama). Immediate eliminiation is contra indicated. First pachana should be given then deepana and after the doshas are moved from the adherent tissues shodhana is administered.

The signs and symptoms of Bahu Dosha

1. Indigestion
2. Anaroxia
3. Bulky body
4. Anaemia
5. Heavyness
6. Fatigue-physical and mental
7. Boils-carbuncle and erruptions
8. Articaria
9. Itching
10. Stiftness
11. Leasyness
12. Weakness
13. Kapha Utklesha
14. Foul smell
15. Pitta Utklesha
16. Sleeplessness or excessive sleep
17. Loss of strength
18. Discolouration of body

Signs and Symptoms of Sama Dosha

1. Srotorodha-The obstruction in the passages
2. Bala Bhramsha-Loss of strength
3. Apakti-Indigestion
4. Nisthiva-Salivation
5. Gourav-Heavyness
6. Anil Moodhata-Obstruction in the passage of vayu
7. Alasya-Lazyness
8. Malasanga-Constipation
9. Aruchi-Anoraxia
10. Glani-Mental Fatigue

Vamana-Emitics

Elimination of Dosha through mouth is called Vamana. To whom Vamana should be given

1. The disorders of kapha predominancy
2. Swasa asthema
3. Kasa-Bronchitis
4. Peenasa-Sinusitis
5. Kusta skin diseases
6. Upper respiratory tract diseases-larrynaitis and pharyngitis
7. Gala ganda Goitere ?
8. Prameha-urinary enamalics caused by metabolic disorders.
9. Weakness of Agni
10. Indigestion

11. Toxic condition who has taken poisons
12. Excessive salivation
13. Anoraxia
14. Glandular enlargements-apachi and Granthi
15. Epilepsy
16. Mental disorders
17. Stomatitis
18. Disorders of mother's milk
19. Tumours
20. Certain type of heart problem where kapha is predominant
21. Erisepalus
22. Abscess
23. Obesity

To whom Vamana should not be given ?

1. Very weak from tuberculosis
2. Very obase
3. Very old
4. Very small child
5. Fatigued
6. Hungry and thirsty
7. Pregnant woman
8. Bleeding through upper passages
9. Vomiting
10. Heart disease
11. Obstruction and retention in urination
12. Ascites
13. Enlargement of prostate
14. Eye disease-Timira
15. Shankhaka- shira shula (Headache)
16. Vatavyadhi

What medicine is used for emitics ?

Madana phala Pippali : The grain like seed in form of powder is used for vamana. It is seed of Randia Dumatorm

What is the dose ?

3g. to 6g. for ordinary purpose is used which may induce 6 to 10 vega of vamana.

The other yoga

Madana phala 4 parts - Randia Dumatorm.
Vacha churna 2 parts - Acorus Calamus.
Saindhava churna 1 parts (Type of Rock Salt.)
In this proportion medicine may be perpared and used in 3 to 6g. dose.

What is Anupana : This powder can be given with Honey. But the best results are obtained if taken with water.

How to give ?

1. If patient is suitable give snehapana for 3 to 7 days.
2. 4th or 8th day Abhyanga and Bashpa sweda.
3. Rest after sweda for one hour.
4. Before vamana medicine-either milk or suger cane juice in sufficient quantity or light diet like milk and rice or Dahi (curd) and rice or kichadi is given.
5. Vamana is not given on empty stomach.
6. After 15-30 minutes take-Madanaphala pippali or Madanaphala yoga 3 to 6 g. with water.
7. Wait for 40 mintues and vamana starts.
8. If vamana is no induced.
   Use yasti madhu fanta or Yastimadhu siddha jala 10 to 20 ounces for every vega.
9. After 6 to 8 vega give salt water for last vega.
10. In the end give gargle of salt water then ordinary hot water for gargle.
11. Mukha prakshalana with water and complete rest in bed.
12. Nothing by mouth for 2 hours.
13. Tea or coffee after 2 hours.
14. No diet upto evening
15. Light diet as indicated in Samsar-jana-karma from evening.

What physician should do during vamana ?

1. Minute observation of patient for Ayoaga and atiyoga of vamana and its treatment.
2. Pulse and respiration chart to maintain, pulse should remain always below 150 p.m.
3. During actual vamana attendents should hold shankha pradesha by two hands and light massage on back of patient.
4. Major the quantity of intake and output. Total output should be always more than total intake.
5. Examine the vomited at matter in each vega- for kapha pitta and rakta sign.
6. There should be no red colour (blood) in vomited matter. Stop vamana if any.
7. The serial order of vomited matter is dietetic substance-Anna, then kapha, then pitta and then vata. After pitta is seen in vomited matter-stop vamana.

***What happens in Ayoga** (No vamana)*

1. Vamana is not induced properly
2. It comes with obstruction
3. Very small quantity comes out
4. Big noice (vata sound) but no vamana
5. Pain in chest
6. Heavyness in chest
7. Heavyness in body
8. Pain in body

What to do in above conditions ?

1. Try to induce vamana with mechanical aids. Put your two fingures in the mouth upto uvula and by stimulation vomiting will start.
2. Sit in kagasana-press the naval level with left hand and stimulate by two fingures putting in mouth to Uvulva.
3. If no result and patient is restless use riles tube to take out whole injested materials.
4. After material is successfully extracted out-give shankha vati and suta sekharta rasa-2 pills with honey.

What happens in Ati yoga ? (Excessive Vamana)

1. Vamana vega does not stop when we expect to stop and persists continuously.
2. Air bubbles seen in vomitted matter.
3. Blood sticks in vomitted matter.
4. Excessive thurst
5. Giddiness
6. Unconciousness
7. Darkness before eyes
8. Weakness
9. Burning sensation in stomach and also in whole body
10. May cause death.

What to do in above conditions ?

1. Suvarna suta sekhara rasa-2 to 4 gr. with honey T.D.S. or more time.
2. Chardi ripu rasa 1/2 to 1 g. 2 to 3 times with honey or water.
3. Hemagarbha pottali-1 to 2 gr.-again and again with honey to protect heart pain.
4. Shankha vati or chitrakadi vati-2 pills. T.D.S. with water.
5. Cold water to pour on head, wash on face, wash on body.
6. Sweet fruit juices in small quantity, but repeatedly,
7. Sheeta Laja mantha and guda water.
8. Chavana prasha and Drakshasava. 25 to 30 ml. B. D.

What should be done after Vamana Karma ?

1. Complete rest in bed including mouna-no talk or taciturnity.
2. Samasarjana karma from evening.
3. Shamana medicine
4. Proceed for next therapeutics.

(2) Virechana-Purgatives

Virechana means elimination of Dosha through the faces by increasing bowl movements.

To whom Virechana should be given ?

1. Chronic fever-Jeerna jwara.
2. Skin diseases-Kusta
3. Urinary enomalies or metabolic origin-Prameha.
4. Piles-Arsha.

5. Fistula-Bhagandara.
6. Diseases of spleen-Pleeha roga.
7. Tumours-Arbuda.
8. Goiter-Galaganda.
9. Glandular enlargement-Granthi.
10. Obstruction in urination-Mutraghata.
11. Worms-Krimi.
12. Erisepalus-Visarpa
13. Anaemia-Pandu
14. Headache, Backache
15. Heart disease-Hridroga
16. Asthema-Swasa
17. Cough-Kasa
18. Jaundice-Kamala
19. Epilepsy-Apasmara
20. Mental diseases
21. Gout-Vata Rakta
22. Deformities of sperms
23. Abdominal enlargements-Udar including Ascites
24. Constipation-Vibandha
25. Oedema-Shotha
26. Tympanitis-Anaha
27. Filaria-Shleepada
28. Deformities of mother's milk
29. Abscess-Vidradhi
30. Pitta predominant diseases.

To whom Virechana should not be given ?

1. Those who have diseases of Anus-ulcer in Anus
2. Prolapse rectum, Guda bhrinsh
3. Whose gastric fire is very weak
4. Indigestion
5. Acute fever-Nava jwara
6. Very dry patient
7. Very oily patient
8. Very hard bowel
9. Haemoptosis with tuberculosis
10. Very fatty
11. Very thin
12. Very old age
13. Very small child
14. Very weak

3. Shamana - It is sadative
4. Samdgnya prabodhana - It is given in unconscious patient to bring consiousness.
5. Stambhana - It is given to stop oozing and bleeding from nose.

There are other types of Nasya as follows :

1. Navana-used every day with oil or ghee.
2. Avapeeda-the juice of leaves or fruit is used.
3. Dhmapana-Blowing of powder in nose by tube
4. Dhooma-medicinal smoke vapour is used.
5. Marsha and pratimarsha-oil or ghee is used every day.In marsha quanity is high 10 to 20 drops in pratimarsha quantity is low-2 to 4 drops.

What are the drugs used for Nasya ?

1. Apamarga seeds *
2. Pippali *
3. Maricha *
4. Shunthi *
5. Vidanga *
6. Tulsi *
7. Haridra *
8. Bramhi *
9. Madana phala *
10. Til oil
11. Ghee
12. Milk
13. Jati-chameli oil
14. Honey etc.

Some good Prescriptions for Nasya :

1. Anu tailam - Prepared Available medicine (P.A.M.)
2. Shad bindu tailam, padmakadi tail, Jatyadi taila. (Available medicine)
3. Cow-ghee, shatavari ghrita, bramhi ghrita last two are prepared Available medicine (P.A.M.)
4. Shunthi guda -
5. Trikatu - P.A.M.
6. Katphala churna
7. Katu tumbi - Juice or water kept in Katu Tumbi
8. Nirgundi oil and vapur of leaves
9. Nilagiri leaves- vapour
10. Swasa kuthar rasa - P.A.M.
11. Vata vidhwamsana rasa - P.A.M.
12. Kantakari Dhooma (smoke) -

* See the list given in chapter 22 for Botanical name.

To whom nasya should not be given :

1. Immediate after meals, in indigestion
2. Who has injested large quantity of sneha
3. Immediate after bath
4. Hungry, thirsty, tired person
5. Wounded by weapons
6. After coitus

7. Actue fever
8. Pregnant lady (accept pumsavana samskara) and after delivery
9. Very small child, very old person
10. Who has profound bleeding

To whom nasya should be given ?

1. Headache, migrane
2. Sliftness in head, neck, shoulders, lock jaw.
3. Dental pain, ear pain, nasal pain, eye pain
4. Sinusitis
5. Eye problem
6. Facical paralysis
7. Hemi-plegia
8. Epilepsy
9. Sleeplessness
10. Loss of speech, stamering
11. Avabahook-loss of functions of hand
12. Viswachi - pain in hand
13. Amsashosha - wasting of shoulder muscle
14. Jaundice - kamala

How to give ?

1. Do abhyanga by suitable oil on head face, forehead, shoulder and nasal region 10-15 minutes.
2. Hot water fomentation-by rubber bag, or clothes 10 minutes.
3. Allow patient to lie down on straight bed-keeping pillow below his neck to bring nose in front and face in little lower position.

Or patient can sit in special chair (like dental chair) and neck can be rested on kussion to keep face in lower level and nose up.

4. Anutaila, shad bindu taila or juices of any liquid medicine should be warmed and put in to dropper. Close left nostrill by thumb, and put 4 to 8 drops in right nostril first-inhale, close right nostrill and put 4 to 8 drops in left one, Inhale it by inspiration.
5. Powder nasya-1 to 2 gr. can be administered by inspiration inhalation.
6. Dhapana - Nasya - or pradhamana Nasya is specific in which powder is filled in metal or wooden tube or paper

tube entering one end into nostrill vaidya blows into other end by mouth so that powder is entered into nose with force. Specially it is used in unconsious patient. Now rubber bulb attached small plastic and glass tube are available-they can be used.

7. Vapour Nasya - Leaves of medicine or kwatha Yavakuta is kept on boiling, Patient is advised to cover with towell or chaddar his head and face and inhale the vapour as per his tolerance, Nilagiri patra vapour nasya is very useful in sinus, and common cold.
8. Black Maricha (Black pepper) can be taken on allpin by pointed end, burn it and somke should be entered into nostrill keeping nodular head in our hand.

What to do after Nasya

1. Gargle by hot water
2. Mild fomentation on forehead and face, throat, neck
3. Wash face and head
4. Watch for samyak laxana
5. Complete rest and mounam (no talk)
6. Shodhana nasya is always followed by Ghee Nasya

What are the signs of good nasya ?

1. Lightness in head and body
2. Good sleep
3. Blissfullness of indriya and manas
4. Elimination through nasal strotas
5. Relieves signs and symptoms of disease for which it is given.

The uses of Nasya

1. It is useful to bring natural sleep (oil or ghee nasya)
2. Useful in headache and migrane (churna-nasya)
3. Promotes intelligency and memory
4. Useful in khalitya and palitya loss of hair and grey hair
5. Cleanning of brain through nasal srotas
6. Nutrional action for brain through nasal srotas
7. Pratimarsha nasya : 2-4 drops of oil or ghee can be taken daily. It prevents infection through nose and throat and acts as immunisation against viral and bacterial infection by obstructing them to enter in body

Rakta Mokshana-Blood letting

In whom Rakta Moshana is done

1. Kusta - skin diseases 18 types
2. Visarpa - erisepalus
3. Enlargement of spleen and liver
4. Jaundice
5. Dadru Ringworm, kandu
6. Amla pitta-hyper acidity
7. Excessive sleep
8. Blood born diseases
9. Pitta born diseases
10. Headache
11. Gout
12. Agni mandya
13. Tumours and glandular enlargement
14. Alchoholism
15. Drug addicted

16. Suffering from poison
17. Snake bite
18. Allergies
19. Also to healthy persons as preventive

To whom it is contraindicated

1. Severe loss of blood in body
2. Very weak
3. Anaemia
4. Pregnant women

What are the methods of Rakta Mokshana ?

1. Pracchana : Scraping by scapel usually done in superfacial blood letting
2. Shringa : Horn of cow to withdraw superfacial blood after scraping, taking the advantage of its hollowness.
3. Alabu : A fruit of cucurbita lagnaria or vulgaris is dried and internal part is taken off, the hallow part is used for evacuation of blood by succing method.
4. Jalooka : Leaches-blood succing creaters are used
5. Sira vedha : Taking blood from vein by syringe, Pracchana, Jalooka and siravedha is used in common practice.

How to apply Jalooka

1. Non poisonous leaches are kept in glass jar with water or in earthen pot for ready use.
2. Patients local part is washed and cleaned and dried.
3. Jalooka are first dripped in haridra jala (turmeric water) then ordinary water and placed by hand on the surface.
4. If not catching scrape a little and blood drop comming out will attract it to catch.
5. Usually 3 to 6 leaches may be applied one leach may succ 5 to 10 c.c. blood.
6. When they are full of blood, apply little salt water drop on their mouth, so that they leave the skin. Put them into salt water to vomit blood and into again clean water.
7. Dress the surface of patient by Jatyadi taila or padmakaditail.
8. Used jalooka can be used again after one month.

How to do siravyadha

1. In olden days sira-Venous blood was taken out by direct cutting the vein which may not be practiced now, as it is dangerous and also not required as sophisticated needle and syringes are available.
2. Usually blood is taken from the vein in elbow joint as they are quite visible. May be taken at wrist and ankle joint also.
3. Put a light pressure on arm by hand or by B. P. instrument cuff or tornequet and sterlised syringe needle may insert in the vein when blood starts to come, take out piston and put a major glass below the other end of syringe to major it.

How much blood can be taken out ?

100 to 200 ml. blood can be taken for elimination purpose at a time.

Can be repeated after 3 months.

Uses of blood letting :

1. It is useful in pittaja and raktaja diseases.
2. The diseases which are not responding to other treatment in chronic stage- blood letting is useful in them.
3. Chornic heart disease (Myocardial degeneration). Acute lobar pneumonia, uremia, acute pulmonary oedema, acute pericarditis are responded to blood letting.
4. It increases appetite, relieves ama dosha and long effect-produces pure blood (Shuddha Rakta).
5. Useful in snake bite.

What are the Rasayanas to be given after Panchakarma

1. Select Rasayana according to disease
2. Following are some inportant Rasayana.

1. Rasayana churna-Tridosha har
2. Satavari-For Pitta
3. Aswajandha- General tonic and good for tissues, mansa and shukra
4. Koucha paka-for shukra
5. Guduchi-for Vata-Pitta, fever T. B. and Mani chronic dibility. (Samshanivati)
6. Pippali-For kapha and Dhatu paka
7. Amalaki Rasayana- General tonic
8. Bramhi rasayana-for brain tonic
9. Haritaki Rasayana-All purpose
10. Suvarna Malini vasant- Circulatory problems and T. B.
11. Makardhwaja-for shukra and diabetes.
12. Abhraka Bhasma-T. B. and respiratory disorders also good for cardiac problem.
13. Vidanga-for worm and other parasytic and bacterial problems
14. Bala-for vata diseases.

CHAPTER 20

WHAT IS RASAYANA THERAPY ?

Rasayana means the theraputics which promotes dhatus - tissues of body and increases strength and immunity against diseases. Charaka has divided the line of treatment in two types. One is to protect the health - promote tissues and increase defensive mechanisum of the body in healthy individuals and second is to cure the diseases in ill individuals. We are going to deal in brief the former that is rasyana in this chapter.

Rasa is a very first dhatu produced after intake of food which is highly nutitional fluid and supplies essential nutrion to almost all tissues. 'Ayana' means seat or way or house, 'Rasayana' means seat or house of excellent Rasa dhatu which inproves quantity and quality of Rasa together all tissues.

In charaka samhita - chikitsa sthana Ist chapter that is the section of theraputics begins with Rasayana chapter. It contains 4 sub-chapters called 'Pada' named as - 1. Abhaya Malakiya, Rasayana 2. Prana Kameeya Rasayana 3. Kara Prachiteeya Rasayana and 4. Ayurveda Samuthaneeya Rasayana - respectively.

No. one gives the different preperation of Abhaya - Terminalia Chebula and Amalaki - Embhica officinalis which are most common herbal Rasayanas. No two prana - means life, kam means desire. Rasayanas for them who want long life. No 3 - Kara - is an hand - one should go to the Amalak tree and with his own hand he should get the fresh Amalak fruit and eat with sepcific method, which has a excellent action in body. The method is given in this chapter. No. 4 - The sages - Angira, Jama dagni, Agasti, etc, who had made great efforts to develop Ayurveda - used to take Rasayana - It deals with details.

Sushruta being surgeon - did not forget to give all the details of Rasayana. He has also given 4 chapters in chikitsa sthana from 27 to 30th - namely (1) Sarvopaghata shamaneaya Rasayana - means the treatment which pacifies to all diseases (2) Medhayuskameaya - means which increas intellect and life span. (3) Swabhara Vyadhi Pratishedheeya - means prevention of Natural diseases like old age, grey hair, sleepyness etc. and No. (4) Nivratta santapeeya - that means the medicine which dismisses chronic fever or chronic incurable troubling diseases.

Action of Rasayana - therapy -

The following action of Rasayana are described in all texts.

1. Rasayan produces longevity.
2. It improves memory.
3. It improves intellectual power.
4. It cures many chronic diseases.
5. Maintains youth.
6. Creats excellent luster of skin.
7. Produces good complexion - (prabha)
8. Produces good voice.
9. Increases the strength of body and power of sense organs.
10. Increases power of psyche and maintains healthy psychic condition by producing satva Guna.
11. Charaka says " speech becomes successful" that means whatever one speaks it becomes truth.

12. It gives respectability in society (due to healthy, wealthy life and satva prakriti)
13. Charaka - giving the action of one Rasayana - Amalak Ghee" that is the Ghee prepeared from emblica officinalis - says that through the daily use of this Rasayana one Becomes stout and stoutn and compa like essence of a mountain, firm and strong - becomes resistant to all diseases, bacterial and invironmental causes.
14. One obtains invensibility, charming looks, happiness, voice like a rumbling of dense thunder cloud and stable projeny.

Who is fit for Rasayana ?

The people upto 60 years age - can take Rasayana according to charaka. However there is no condition for diseased person - who can take it at any time.

Who is not fit for Rasayana ?

The following persons are not advisable to take Rasayana.

1. Those who can not control their desire, and continue to misbehavior do not follow the code of conduct.
2. Leasy persons - because they do not follow regularity.
3. Super ego type individuals because they creat always many mistakes.
4. Habbitant for drugs, wine tobacco or other such Drug abuse whcich are poisionous for health.

Drugs used in Rasayana therapy -

There are herbal, minerals and also animal drugs which are used in Rasayana therapy.

	Ayurvedic Name	Latin Name
1.	Amalaki	Emblica officinalis
2.	Bibhitaki	Terminalia Belerica
3.	Haritaki	Terminalia Chebula
4.	Triphala	Combination of No. 1, 2 & 3
5.	Pippali	Piper Longum
6.	Bhallataka	Semecarpus anacardium
7.	Vidanga	Embelis ribes
8.	Bala - Ati bala	Sida corditolia & yellow varify of sida corditolia
9.	Shankhpushi	Convolvulus pluricaulis
10.	Bramhi	Bacopa monnieri
11.	Vidarigandha	Desmodium gangeticum
12.	Shatavari	Ipomea paniculata
13.	Jeevanti	Lepta denia Reticulata
14.	Vacha	- Acorus Calamus
15.	Guduchi	Tinspora corditolia
16.	Shilajatu	-
17.	Suvarna	Gold - special preperation form of ashes.
18.	Abraka	Mica- special preperation form of ashes.
19.	Rajat	Silver - special preperation form of ashes.
20.	Krishana loha	Iron- special preperation form of ashes.

21. Honey, Ghee, eggs of different animals etc.

Following herbs are called devine Rasayans, but not usually available in existing India - nowadays : Search should be made for it as the description of plant is given in classics.

1. Bramha Suvarchala
2. Suvarna Ksheera
3. Aindri
4. AshwaBala
5. Kashta Godha
6. Sarpa
7. Soma (vardhil)
8. Adityaparni
9. Chatra
10. Atichatra
11. Aja
12. Padma
13. Neela etc.

All these herbs if used - may give long life and healthy life.

Kinds of Rasayana :-

Rasayana is of two types.

1. *Kuti praveshika* - To be taken in specific type of room in the hospital. 2. Vatatapika - To be taken in any type of climate, at home.

The method of kuti praveshika Rasayana -

A special type of kuti - a room is constructed for patient. Room is built to the cost or the north of a city. Its enviorns should be those of kings, physicians and Bramhans - holy saints : The ground alloted for this kuti should be auspicious, well protected and free from danger. All things essential to life should be easily available.

This Room is circular in shape and has three thick walls. One after another leaving little distance. It is called Trigarbha kuti (Three thick walled Room). It should be sound proof and isolated from all environmental influences - by natural constuction - not artificial air - conditioning or sound proofing methods.

No direct sun rays, winds, cold or hot - air waves enter into it directly. The internal Room should be spacious, the height of a Room should be atleast 16 feet. Toilets and other facilities should be made at mid level that is between outer and middle wall, and one should not have to come out side for 90 days after entering in the Room for Rasayana treatment.

The Room should have small ventilations like net of squares 6" x 6" and these should be placed in every wall at different places. No women including patients relative and lady physician - should be allowed to enter into the room when male patient is under treatment and men when female patient is under treatment. This treatment is also known as 'Kayakalpa' i.e. Rejuvenation of the body.

A person who is the subject of Rasayana is first given oleation, fomention and elimination with vamana and virechana therapy. For virechana - Trifla, caster oil can be used. After virechana follow samsarjana krama. Then on a good auspicious day according to the jyotisha, (Astrologer), one should be clean shaven and with strong restraint and memory, faith and concentration, free from all mental worries, feeling companionship with all creatures, worshiping god, keeping god, cow and Bramhana (physician) to his right side one should enter into that room. He has to live alone in that room for about two to three months and take Rasayana. And in that period he has to depend only on Rasayana, no other food, accept milk.

The following Rasayana are very powerful to get the maximum effect :

1. Bramha Rasayana - charaka chi. chapter - 1
2. Chavan Prasha - ,, ,,
3. Amalak Rasayana - ,, ,,
4. Haritakiyoga - ,, ,,

Vata tapika Rasayana - The Rasayana which can be taken at home, in any climate actually does not differ in medicinal consent. This difference lies at the level of the behaviour of the person. In kuti praveshika a person is completely isolated from his outside activities and told to follow achara Rasayana (described in chapter 10 with regard to longevity) meaning code of conduct by which his physique as well as psysche remain strong and he can obtain the maximum effect of the Rasayana.

Sushruta has described following very common recipes as Rasayana.

1. Only cooled water.
2. Only pure milk.
3. Only pure honey.
4. Only pure ghee.
5. Water + milk.
6. Water + honey.
7. Water + ghee.
8. Milk + Honey.
9. Milk + ghee.
10. Honey + ghee. in unequee quantity.
11. Water + milk + honey.
12. Water + milk + ghee.
13. Milk + honey + ghee.
14. Water + honey + ghee.
15. Water + honey + ghee + milk. - All these recipes have tissu promoting action.

The following Rasayana are used for a particular type of tissue (Dhatu).

1. For Rasa - Shatavari, Bala, Pippali.
2. For Rakta - Blood, Meat, Juice, Iron etc.
3. For mamsa - Shatavari, Nagabala, shilajatu.
4. For Meda - Aswagandha, Ajasthi, Guggulu.
5. For Asthi - Ajasthi, Praval, Mukta (Pearls), Sudha (calcium) etc.
6. For Majja - Medhya Rasayana, Aindra Rasayana, Shankha puspi
7. For Shukra - Vajiekarna like Coucha Paka (preperation of Mucuna Pruriens)
8. For Kapha dosha - Bhallataka, pippali, Trifala
9. For Pitta Dosha - Amalaki, Shatavari
10. For vata dosha - pippali, Aswagandha, guduchi.

There are four sub-sections of Rasayana chapter. The following wonderful Rasayana are described. One can know the details from Charaka Samhita which is available in English now, for the method of preparation.

1. Amalaka ghrita (ghee of Amalaka)
2. Amalaki Avaleha. (Lekable Jam of Amalak)
3. Amalak powder + honey + ghee, pippali etc.
4. Vidangavaleha - (preparation of vidanga Embelis Ribes)
5. Second Amalaka Avaleha.
6. Naga Bala Rasayana (preparation of Sida Spinosa)
7. Bhallataka kshoudra (Honey and Semicar pus anacardium)
8. Bhallataka tail (Oil of Semicar pus anacardium)
9. Amalaka Ayas Baramha Rasayana.
10. Keval Amalak Rasayana.
11. Aindra Rasayana. (Prepared medicine by combination)
12. Medhya Rasayana. (Prepared medicine by combination)
13. Pippali Rasayana.
14. Trifala Rasayana.
15. Vardhamana Pippali Rasayana. Special method of piper longum to take by gradual inereased Dose.
16. Shilajatu Rasayana.
17. Indrokta Rasayana.
18. Rasayana churna - Powder of Guduchi, Gokshur and Amalaki.
19. Bramhi Rasayana.
20. Haritaki Rasayana.

CHAPTER - 21

WHAT IS VAJEEKARANA THERAPY ?

(APHRODISIACS)

The treatment by which a man becomes a strong like a horse in the sexual act is called Vajeekarana. The word 'Vajee' in sanskrit means Horse, and also seminal fluid including speramtozara. The purpose of vajeekarana is three fold.

1. To increase strength of the sexual organs in men.
2. To improve quality and quantity of seminal fluid.
3. To improve fertility of sperm for reproduction.

In olden days a person without projeny was not respected in society and was hated for impotency. Therefore the vajeekarana treatment was very important.

To whom should vajeekarana be given ?

It should be administered in a man who is well disciplined and with control of his mind and senses (Atmawan). Vajeekarana should not be done to spread sin or transistory feeling (vyabhicharai) in society. It is administered in male of 25 year old and in married man. Who requires the treatment.

Drugs used in Vajeekarana-

The following herbs are very commonly used in vajeekarana treatment.

	Ayurveda Name	Botanical name or English
1.	Ksheer Vidari	Pyeraria tuberosa
2.	Shatavari	Asperagus Racemosus
3.	Kantakari	Solamum imduicum
4.	Jeevanti	Dendrobium Maerarci
5.	Meda	Not well established
6.	Maha Meda	,,
7.	Kakoli	,,
8.	Ksheera kakoli	,,
9.	Atma gupta	Mucuna Pruriens
10.	Bala	Side cordifolia
11.	Gokshura	Tribulus Terrestus
12.	Draksha	grape
13.	Aswagandha	Withania somnitera
14.	Khajura	Dets
15.	Pippali	Piper longum
16.	Urrida	Black gram Dhal
17.	Punarnava	Trianthema pentendra and Boerhavia diffusa
18.	Godhuma	Wheat
19.	Tandula	Rice
20.	Milk	-

21.	Ghee	Clarified Butter
22.	Mamsarasa	meat juice
23.	Eggs	
24.	Testicees of goats	
25.	Eggs of sparrows.	
26.	Eggs of crocodyles etc.	

Vajeekarana treatment without drugs:-

Oil massage (Abhyanga), and rubbing of powder (Udvartana) with fragrant harbal preparation, wearing garlands, wearing ornaments, sleeping in clean and very comfortable bed, wearing good clothes, being with fortunate female companion having attractive and pleasing buity, sweet sound of birds, beautiful lake full of lotuses, naturally cooled underground tunnel room, sweet sound of River - flowing and making Foam, blackish or blue colour cloud on mountain, an attractive sceen of the moon and attractive favourite woman who has applied sandel wood powder or aguru on her body and their comfortable touch on body.

All these factors act as vajeekarana, Determination in sexual act is very important without it all above factors become fruitless.

2. *Vajeekarana ghrita* :- (Charaka chi. 2.1 33 to 37) This is ghee prepared with Atman gupta (koucha) jeevaka, Risbhaka, shatavari etc. mixed with urida, Aswagandha etc. Ghee 25 to 50 ml. before meal should be taken twice a day.

3. *Vrishya Mamsa Rasa* :- The mutton juice of sparrow, partridge, cock and peacock and swan is used in the preperation (Charaka chi. 2)

4.	Vrishya urida	- preparation (Charaka - chi. 2)
5.	Apatyakara Swarasa	(Charaka chi. 2)
6.	Vrisgya ksheera	- (Charaka chi. 2)
7.	Vrishya payas	,,
8.	Vrishya - Mahisha Rasa	,,
9.	Vrishya - Anda Rasa	,,
10.	Vrishya Madhuka Rasa	,,
11.	Vrishya Shatavari ghrita	,,
12.	Vrishya gutika	,,
13.	Koucha paka	

Common Vajeekarana kalpa from sushruta-

1. *Tila* (Sesami), urida, rice all powders, mixed with sugarcane juice, added rock salt and muscle fat of pigs, and ghee - Utkarica (circular disck shape Roti) is prepared by this very powerful food and medicine.

2. *Pippali* (Piper longum), rock salt, testicles of goat mixed with milk and ghee.

3. *Roti* prepeared from urid, rice, barley, wheat mixed with pippali - taken with milk and honey.

4. *The root of vidari* (Ipomoea Paniculata) and root of udambar (A root of fig tree) mixed with ghee - taken once or twice a day.

5. *Urid* 25 to 50g. mixed with ghee and honey taken once a day.

Even if all factors promoting the physical strength of man are normal but there is no determination of mind (Manas sankalp) for sexual intercourse, then it will not sucessful. The place of woman in vajeekarna is highly precise according to charaka and sushtra. The classic says that all of the sense organs, live together subjects in the body of woman - only existance of favourate lady by her talk (shabda) touch (sparaha), beauty (Rupa), kissing (Rasa) and smell (gandha) act like a vajeekarna.

Shodhana before vajeekarana - unlike Rasayana - Elimination is necessary before vajeekarana treatment. Snehana (Internal and external oleation), Swedana - Fomenation and elimination - (emities or purgatives or both according to vitiated dosha is) should be administered according to the classical method and thereafter vajeekarana medicines as prescribed by expert physician should be started. Vajeekarana followed by shodhana is very effective because the body's channels (srotas) are open and ready to recive all the qualities and prabhava of the medicine.

Some important vajeekarana recipees.

1. *Brhamani Gudika* - (Charaka - chi.-1-1 33 to 37)

It contains sharamula, shatavari, Vidarikanda, Kantakari, Jeevanti, kakoli ksheer kakoli, etc... herbal powders. It is in the form of a pill, 2 to 4 pills T. D. S. with milk.

Following Basties (Medicinal Enema) are called vrishya Basti and very effective for vajeekarana -

1. Mustadi yapana Basti (Vegbhata kalpa 4.
2. Baladi Basti Charaka Si. 12
3. Sthiradi Basti ,,
4. Dwipancha Mooladi Basti ,,
5. There are many Basti described in charaka samhita in siddhisthana - chapter 12th, which contain mutton juice and testicle of different birds and animals - are called vrishaya and are effective in vajeekarana treatment.

CHAPTER - 22

COMMON REMIDIES FOR COMMON PROBLEMS.

The purpose of this book is not to give any prescription for specific disease, but to describe classical Ayurvedic fundamentals to enable the readers capable for understanding their own problem's root and defence them properly. However we are giving certain common remidies for common problems - mostly based on herbal medicine, just for emergency purpose to help them before they reach to proper place of advice. Following remidies may help them to arrest the diseased process in body as well as further severe damage. Still we tend to tell you that this is not a classical complete treatment of that problem but just to give an hand to a person who has fallen down while walking to make him stand immediately. Therefore, trying this remidy you should also consult to your own vaidya or physician as early as possible.

We are giving a list of drugs with their botanical name and English name in bracket where it is possible - which are described in this chapter for universal use. They are in alphabetically arranged.

A

1.	Amalaki	Emblica Officinalis.
2.	Ativisha	Aconitum Hetrophyllum
3.	Aragvadha	Cassia Fistula
4.	Aswagandha	Withania Somnifera
5.	Arjuna	Terminalia Arjuna
6.	Ardraka	Zingiber officinalis

B

7.	Badara	Zizyphus Jujuba (plum)
8.	Bibhitaka	Terminalia belirica
9.	Bilva	Aegle Marmelos
10.	Brahati	Solanum indicum
11.	Bharangi	Clerodendron serratum
12.	Bajara	It is a millet type grain.
13.	Bhallataka	Semicarpus anacardium
14.	Bakuchi	Psoralea corylifolia

C

15.	Chincha	Tamrindus indica (Tamrind)
16.	Chitraka	Plumbago zeylanica
17.	Chopachini	Smilax china

D

18.	Dhana	Coriandrim Sativum (Coriander Seeds)
19.	Dadim	Punica granatum (Pomogranade)
20.	Draksha	Vitis venifera (Grapes)
21.	Dashmula	It is combination of 10 herbs. In the list no. 9, 69, 26, 10, 38, 70, 59, 56, are from that group.
22.	Dalchini	cinnamomum Zeylanicum.

F		
23.	Eranda	Recinus communis
24.	Ela	Elettaria Cardamomum (Cardamum)
G		
25.	Guduchi	Tinospora cordifolia.
26.	Gambhari	Gmelina arborea
27.	Gokshura	Tribulus terrestris
28.	Guggulu	Commiphora Mukul
H		
29.	Haritaki	Terminalia Chebula
30.	Hingu	Ferula narthex, Ferula asafotida
31.	Haridra	Curcuma Longa (Termeric)
I		
32.	Indrayava	Seeds of Holarrhena antidysenterica
33.	Isabgool	
J		
34.	Jeeraka	Cuminum cyminum
35.	Jatifala	myristica officinalis (Nutmeg)
36.	Jambu	Syzygium Cumini
K		
37.	Katuka	Picrorhiza Kurrooa
38.	Kanta kari	Solanum Surratese
39.	katutumbi	Luffa acutangula
40.	Khadira	Acacia catechu
41.	Kutuja	Holarrhena antidysenterica
42.	Kulinjana	Alpinia galanga
43.	Kiratatikta	Swertia chirata
44.	Kushmanda	Benicassa cerifera (White melon)
45.	kanchanara	Bauhinia variegata
L		
46.	Lasuna	Allium Sativum (Garlic)
M		
47.	Musta	Cyperus retundus
48.	Maricha	piper Nigrum
49.	Mocharasa	Gum of silk cotton tree
50.	Manjista	Rubia cordifolia
N		
51.	Nimba	Azadirachta Indica
P		
52.	Patol	Trichosanthes cucumerina
53.	Pippali	Piper longum (long pepper)

54.	Palasha	Butea monosperma
55.	Palandu	Allium cepa (onion)
56.	Punarnava	Boerhavia diffusa
57.	Pushkarmula	Inula racemosa
58.	Parpataka	Fumaria Parviflora
59.	Prishniparni	Uraria Lagopoides
60.	Pashanabheda	Coleus aromaticus
R		
61.	Raktachandana	Petrocarpus Santalinus
62.	Rasna	Vanda Roxburghii
S		
63.	Surana	Amorphophallus Campanucatus
64.	Sugandhivala	Pavonia odorata
65.	Shatavari	Asparagus racemosus
66.	Swarna patri	Cassia angustifolia
67.	Shigru	Moringa oleifera
68.	Sona Geru	Bole Rubra (Red chalk)
69.	Shyonak	Oroxylum indicum
70.	Shaliparni	Desmodium Gangeticum
71.	Saindhav	(Chloride of sodium) Sodi cloridum
72.	Swarji Kshara	Soda bi Carb.
73.	Sarasu	Brassica campestris (Sinapis alba)
74.	Shunthi	Zingiber officinallis
75.	Shilajatu	Asphaltum Punjabinum
76.	Sphatika	Potassium aluminium sulphati (Alum)
T		
77.	Tila	Sesamum indicum
78.	Trivrita	Operculina terpethum
79.	Trikatu	No 74 + 48 + 53 Combined together
80.	Tulsi	Ocimum sanctum
81.	Trifala	No. 29 + 8 + 1 combined
U		
82.	Udumbara	Ficus recemosa
83.	Ushira	Vetiveria zizanoides
V		
84.	Vasa	Adhotoda vasica
85.	Varuna	Crataeva Nurvala
86.	Vidanga	Emblica ribes
Y		
87.	Yastimadhu	Glycyrhiza glabra
88.	Yavani	Trachyspermum ammi
89.	Yava (Kshara)-(Ashes of)	Alkali of Hordeum vulgare (Barley)

Common Problams

1. Fever (Jwara) :-

Follow fast for atleast 3 days. Hot water, milk, tea, medicinal decoctions and digestive medicine (Ama Pachana) may be given.

1. Musta [47] Parpataka[58]
Rakta chandan[61] Sugardhi vala[64]
Shunthi[74] Ushira[80]

Take equal parts. Mix it. Mixed power 20g. + 500 ml. water, Boil up to 250 ml. Keep it to cool. and strainor filter with cloth. This water (Sidha Jala), should be given in fever. It is good amapachana.

2. Dhana[18] 10g. Patol[52] 10g.
Mix with 320 ml. of water. Boil up to 80 ml. Filtered decoction 40 ml. Twice a day.

3. Gudichi[25] Bark of Nimba[51] (internal skin part)
Dahana[18] Rakta chandana[61]

Decoction prepared as above, 40 ml. Twice a day.

4. Mustaka[47] Parpataka[58]

Decoction prepared as above 40 ml. Twice a day.

5. Juice of Shatavri[65] 20 ml.

Mixed with Juice of Guduchi[25] 20 ml. B. D.

6. Katuka[37] Mustaka[47]
Indrayava[32]

Decoction prepared as above 40 ml. Twice a day.

7. Pippali[53] powder - 2g. with honey, relieves cough, dyspnoea and fever.

8. It more cough and common cold shunthi[74]
Shunthi maricha[48]
Pippali[53] Jeeraka[34]
Yavani[89]

equal in quantity mixed together. 1-2g. with honey - B. D.

9. If fever is accompanied with Bronchial symptoms vasa[85] - Juice 40 ml. + 3g. Suger. Twice a day.

10. In high temprature - The leaves of Badara[7] - mixed with curds - should be applied on the forehead and bottom of the legs.

11. If temprature comes ulternate day with or without shivering - Triphala - 40 ml. + Jaggery - 5g. Twice a day. also.

12. Trikatu[79] powder 1-2g. with butter milk.

13. Guduchi[25] kantakari[38] Mustaka[47] Root of eranda[23]
Decoction prepared as above 40 ml. Twice a day.

14. Prepared decoction of internal bark of nimba[51] - with 5 to 10g. sugar B. D.

15. In irregular fever - yastimadhu[88], Patol[52], katuka[37]
equell equantity of powder, mixed together - 1 to 2g. Twice a day.

16. Juice of adraka[2] - 4 teaspoonfull + swarna patri[66] 3g. Twice a day.

17. Juice of Tulsi[80] 20 ml. + Maricha[48] 4 gr. Twice a day.

18. In chronic fever when there is difficulty in establishing diagnosis-

(a) Shunthi[74]

Kantakri[38]
Guduchi[25]

Decoction - 40 ml. + pippali 3g. once in a night.

(b) Peppali[53] 3g. + Sphatika 1/4g. B. D.

(c) Kirata tikta[43] powder -3g. with a honey twice a day.

(d) Guduchi[25] powder 1-3g. with honey and ghee.

(2) *Diarrhoea (Atisara)* - *Complete Fast or light diet for one day or three days.*

1. Shunthi[74]
Ativisha[2]
Indrayava[32]
Mustaka[47]
Hinga[30]

Decoction[20] - 40 ml. Twice a day.

2. Kutaja[41]
Indrayava[32]
Dadim[19]

Powder 1-3g. Twice a day with butter milk.

3. The powder of seed of bilva[9] 1-3g. with milk B. D.

4. Bilva[9]
Mocharasa[19]
Indrayava[32]
Jatiphala[35]

Powder 1-3g. with butter milk.

5. Fruit of Bilva[9] with Jaggery

6. The internal bark of badara[7], powder of whole fruit of Dadium[19] and Bilva fruit[9].

Mixed together 1-3g. B. D. with honey.

7. Shunthi[74] 1-3g. with butter milk or curds.

8. In dysentry - Unripend fruit of Bilva's[9] powder 3 to g. with jaggery is vey helpful.

9. In gryping pain maricha[48] powder 1-3g. with goats' milk is helpful.

10. In collitis - guduchi[25] Shunthi[74] Musta[47] and Ativista[2]

Equally mixed - decoction 20-40 ml. B. D.

11. In collitis - Jatiphala 35
Dadim[19]
Indrayara[32]
Small ela[24]
Maricha[48]
Vidanga[87]
Kutaja[41]
Jeerak[34]
haritaki[29]
Shunthi[74]

Equally mixed powder 3 to 6 g. with butter milk.

(3) *Dispepsia (Agnimandya)*

1. Java Kashara[90] 250 mg. + Shunthi[74] (zingiber officinalis) - 500 mg. with ghee - B. D.
2. Only powder of shunthi 1-3g. with ghee.
3. Ardraka[6] with saindhava[74] salt - rock salt.
4. Dhana[19] 20g., Shunthi[74] 20g., boiled with 320 ml. water, remained upto 80 ml. 40 ml. Twice a day.
5. Lamon juice sanidhav[71] and shunthi[74] mixed together 10-20 ml. Twice a day.

6. *Haemorrhoids (Arsha)*

(1) Black tila[77] 20 g. every day with water

(2) Haritaki[29] 6g. with jaggery once in a day.

(3) Haritaki[29] dipped in cow's urin for one night - to take in morning with jaggery.

(4) Surana[63] - 16 parts. chitraka[8] parts, shunthi[74] 2 parts maricha[48] 1 parts - mixed with double quantity of jaggery - prepare pill of 500 mg. 2 pills every day.

(5) Vidanga[87] 1 part, Haritaki[29] 1 part, Amalaki[1] 1 part, Trivrita[78] 3 parts. Jaggery 6 parts, mixed together big type of pill about one g. - Twice a day.

(6) In bleeding piles - 20 g. butter, black tila[77] 10g. + sugar.

(7) In bleeding piles - Indrayava[32] churna 1/2 g. with butter milk.

(8) The root of katutumbi[39] pasted with water to apply on piles, it can be mixed with Haridra.

(9) 15 years old Ghee - should be applied on piles pain is subsided

(7) *Worms - (Krimi)*

1. Vidanga[87] powder 1-3g. with honey
2. Palash[54] seeds 1/2 - 1 g. with honey
3. Decoction made of leaves of khajur with honey. (Dates)
4. Vidanga[87], root of pippali[53] shigru[67], maricha[48] powdered together once in a night with khichri (Rice + Dhal cooked together is called khichari)
5. Jeeraka[34] Powder 250 mg. with water.
6. The gum of Aragwadha[4] 1-2g. once in a day.
7. Ativisha[2] - 250 mg. with honey. for worms of children in every useful.
8. Shunthi[74] and vidanga[89] - 1g. each - taken with jaggery is very useful.

(8) *Anaemia - (Pandu)*

1. Haritaki[29] powder 3g. with old jaggery.
2. Triphala[81] Kawatha with ghee and honey.
3. Gudhuchi[25] Juice 20 ml. every day.
4. Guduchi[25], Kirata tikta[43], niba[51] bark, vasa[85] and kutaja[41] - preparared decoction of these herbs in good for anaemia and jaurndice.
5. Ashagandha[3] - powder 3-4 g. with milk for debility.
6. Decoction of punarnava[20] - 40 ml. B. D.

(9) *Haemorrhage - (Rakta pitta)*

1. Juice of vasa[85] 20-40 ml. with sugar.
2. Fruit juice of udumbar[83] 20-40 ml. B. D.
3. Haritaki[29] - 3-6 g. with honey.
4. Juice of Dadim[19], 20-40 ml. B. D.
5. Juice of palandu[55] (onion) 2-4 drop in ear.
6. Decoction of grape (Black) and Haritaki[20]-40 ml once in a day.

(10) *Cough - (kasa)*

1. Juice of Ardraka[6] 2 Tsp. with honey.
2. Black grape, yasti madhu[88] pippali[53], maricha[48] equell parts mixed together with honey.

3. Powder of Bibhitaka[8] 5g. with ghee.
4. Juice of vasa[85] 20-40 ml. B. D.
5. Powder of maricha[48] 10g. pippali[53] 5g. dadima[19], powder 10g. + old jaggery 40g. + yava kshara[90] 5g. mixed preperation 2g. with honey. B. D.

(11) ***Hiccough (Hicca)***

1. Kutaja[41], powder - sonageru[68] mixed together 250-500 mg. with honey.
2. Pippali[53] Amalaki + shunthi[74] mixed powder 1-2g. with honey.
3. Nasya - of yastimadhu[88] powder.
4. Shunti[74] + jaggery mixed with water for Nasya.
5. Lamon Juice 10g, honey 10g, souvarchal salt 2g, - twice a day.
6. Shunthi[74] 2 -3 g. boiled in goat's milk B. D.
7. Yastimadhu[88] with honey.
8. Lasuna[46] - 1g. with ghee.
9. Hingu[30] 250 mg. with ghee.
10. Juice of Amalaki - 10g. with honey.

(12) ***Asthma - Swasa -***

1. Dashmula[21] kwatha20-40 ml. with shunthi[74] powder 1-3g. B. D.
2. Juice of Vasa[85] 20-40 ml. B. D.
3. Juice of Ardraka[6] honey 10g. + 2-3 times a day.
4. Bharangydi[11] kwatha - 24-40 ml. B. D.
5. Haritaki[9] 3-6g. every day with water.
6. Pippali[53] 250 to 500 mg. with old jaggery.
7. Kantakari[38] 10-20 g. + water 200 ml., boiled and made into 100 ml. - 30 ml. thrice a day.
8. Bharngi mula[11] + shunthi[74] - mixed together powder 10g. with fresh ginger juice.

(13) ***Horarseness of voice (swarabheda)***

1. Oil of sarasu[73] + salt for gargle.
2. Rock salt mixed with ghee to be kept in mouth 50 swollow slowly.
3. Trikatu[79] + honey - slowly to swallow white touching the throat.
4. Juice extrated from the leaves of badara 20g + ghee 20g and rock salt 3g.
5. Kulinjana[42] - small pieces to keep in mouth and chew.
6. Jeeraka[34] to fry in pan and mix it with sugar, keep in mouth to swollow slowly.
7. Juice of vasa[85] 10-20 ml. + honey 10g once in a day.
8. Yastimadhu[88] powder 1-3g 2-3 times a day with honey.
9. Yastimadhu[88] draksha[20] and sugar in form of decoction.

(18) ***Aruchi - Tastelessness-***

1. Dalchini[22], musta[47], ela[24], dhana[18] equally mixed powder - 2-3g with honey.
2. Take 100ml water - put jaggrey 20g and chincha[10]g., dalchini[22] 5g, pippali[53] 5g, Maricha[48] 5g, mix it properly and drink it 2 to 3 times a day.
3. Juice of Dadima[19] + Saindhav[71]
4. Juice of Ardraka[6] with Salt.

5. Butter milk 1 glass + hingu[30] 1g, shunthi[74] 1g, Saindhav[71] 2g.
6. Swarna patri 66 3g. + Honey only once in a day.
7. Swarji kshara) 1-2 g. with dets.
8. Yavani[89] shunthi[74] equally mixed 1-3g. with honey.

(19) *Vomiting - chardi -*

1. Parpataka[58] 20g + water 320, Boiled upto 80 ml. remaining filtered decoction 40 ml. Twice, a day with honey.
2. Amalaki juice + juice of unripen banana - 25 ml with honey.
3. Juice of Amalki + black grape + honey.
4. Powder of ela[24] (cordium) seeds of badara[7] and powder pippali[53] mixed together to be taken with honey.
5. Ativisha[2] - 1g. with honey.
6. Juice of tulsi leves[80] 5 ml + sugar 10g.
7. Ardraka[6] 1-2g. with juice of onion.
8. Seedless grapes 50 g. + honey.

(20) *Joint pain - swelling and other problems* (Sandhivata)

1. Castor oil - 20 ml. every night with Tea or milk.
2. Haritaki[29] 3-6 g. with castor oil.
3. Shunthi[74] 1/3g. with coocked rice water.
4. Trivrata[78] powder 2-3g. with its own decoction.
5. Shunthi[74] and Castor oil, - decoction 20-40 ml. B. D.
6. Trivrita[78], shunthi[74], maricha[48] and rock salt mixed together 1-2g. B. D.
7. Chopachini[17] - 3g. with milk.
8. Shunthi[74] guduchi[25] 20g. each - decoction 40 ml Twice a day.
9. Lasuna[46] 3 to 6 g. fryed in oil to take in diet with Bajara chapati.
10. Shunthi[74] 1-3g. + jaggari - 10g. every day.

(21) *Pain in Abdomin* (shoola)

1. Powder of root of bilva[9], black sesami root of castor tree, pasted with water - apply on abdomin.
2. Hingu[30] + soap - paste to apply on abdomen.
3. Shunthi[74] decoction 20 ml + hingu[30] 1g. every day with honey.
4. Shatavari[65] juice or powder with honey.
5. Decoction yastimadhu[88] - 20 ml. with honey.

(22) *Chest pain - uras shoola*

1. Decoction of Shunthi[74] with honey.
2. Arjuna[5] powder 10 g. + milk 100 ml. water 400 ml. boil upto remaining 100 ml. Twice a day. It is called Arjuna Ksheera.
3. Trivrata[78] powder, shunthi[74], haritaki[29], Puskarmula[57], mixed 2 to 4 g. with hot water.
4. Haritaki[29] powder 2-3 g. with castor oil.

(23) *Difficult urination _ Mutraghata.*

1. Gokshur[27] powder 40g., water 320 ml. boil upto remaining 80 ml. 40 ml. Twice a day.

2. Kushmanda[44] - decoction prepared according above method - 40 ml. + yara 90 kshara 250 mg. candied sugar 10g. Twice a day.
3. Pure shilajatu[75] 1g. + honey
4. Punarnava[56], Gokshura[27], Pashana Moola. Decoction 40 ml. Twice a day.
5. Swarji ksharas (Sodabicarb) 1g. + lamon juice 20 ml. + water 100 ml. Twice a day.

(24) *Obesity Medo Roga -*

1. Shilajatu[75], 1-2g, with triphala[81] decoction 40 ml B. D.
2. Varunadi[86] Kwatha 40 ml. B. D.
3. Guggulu[28] 1-3g, Triphla[81] kwatha.
4. Gum of Arugwadha[3], Varuna[86], shigru[67], triphla 81, Decoction 40 ml B. D.
5. Honey + water each 40 ml. once a day.
6. Lamon water 50 ml. + hot water 50 ml. Once in a morning.

Fast, light, diet and fast walk, exercise to follow regularly.

(25) *Skin problem - Twak Roga.*

1. Juice of Guduchi[25] 20 ml. Twice a day with caster oil- once in a night.
2. Bakuchi[14] powder 1g, with juice of Amalaki benificial in lecucoderma.
3. Black sesami 3g. + Bakuchi powder 2 g, every day in lecucoderma.
4. Manginstadi[50] kwatha 20-40 ml. B. D. Good for all skin problem for purification of blood.
5. Haritaki[29] 3-6 g. or trivarta[3] to 6 g. every day once with warm water as laxative.
6. Kanchanar[45], Aragwadha[3], Gudhuchi[25], Majinsta[50] Nimba[51], Decoction as prepared.
7. Juice or decoction Nimba[51], leaves 20 ml. B. D. above 20-40 ml. Twice a day.

(26) *Diabetes - Madhumeha.*

1. Decoction of kiratatikta[43], Guduchi[25], + Amalki[21] Haridra[31] + khadira[40] + Nimbabares[51] + Kutaja[41] + Musta[47] 20-40 ml.
2. Amalaki[21] juice 40 ml. + Haridra[31] 3g. every day. B. D.
   Powder of jambu[36] seeds, bilva[9], haridra[31], Amalki[21] mixed powder 3-6g. B. D.
3. Decoction of Triphala[81] every day.
4. Shilajatu[75] 1g. evrey day with Triphala[81] kwatha - 20 - 40 ml.

(27) *Hyper acidity - Amla pitta*

1. Decoction of Vasa[85] 20 ml. + Amalaka[1] decoction 20 ml. every day B. D.
2. Shunthi[74] 2 g, with decoction of patol[52] 40 ml, B. D. or powder 3 g. with sugar B.D.
3. Shtavari powder[65] 3 g. with milk or ghee Twice a day.
4. Guduchi[25] decoction 20-40 ml. B. D.
5. Trivrata[78] 3g. Sugar 3 g. Once in a day.

(28) *Headche - Migrane (Shiras shool)*

1. Gudhuch[25] Juice 20 ml. with honey B. D.
2. Juice of Tulsi[80] leaves 2 Drops for Nasya.
3. Milk 100 ml. + water 100 ml. Almonds 5-10 no. Boiled upto 100 ml mix with sugar and drink once in a night.
4. Ghee prepared of cow's milk 2-4 drops use in Nasya.
5. Black Tila[77] pasted with milk should be applied on fore head.

6. Shunthi[74] pasted with water apply on forehead.

(29) *Insomnia - Anidra.*

1. Root of pippali[53] 3 g. with jaggari once in a night.
2. Jati fala[35] powder 1/2 - 1 g. with sweet curds at night or milk and sugar.
3. Chopchini [17]1 to 2 g. with milk.
4. Massage with ghee at forehead and bottom of feet gives a good sleep.
5. Cold water bath in night gives a satisfactory sleep.

(30) *Constipation (Vibandha)*

1. Triphala[81] powder 3 - 6 g. with warm water.
2. Triphala[81] powder 3 - 6 g. with sugar and water.
3. Isabgool[33] 6 g. - 10 g. with water.
4. Ghee5 g. with milk 100 ml. at night.
5. Haritaki[5] g. + Shunthi[74] 2 g. at night with water.
6. Trivrita[78] powder 5 g. + rock salt 3 g. + Jeerak 34 3 g.
7. Grape juice 50 ml. at night.
8. Aragwadha[3] gum - 3g. + Haritaki[29] 3 g. + grape. Decoction 20-40 ml. at night.

(31) *Hemiplegia (Pakshaghata)*

1. Pippali[53] 3 g. + milk 100 ml. + water 100 ml. boiled up to 100 ml remaining. Twice a day. for 15 days.
2. Bhallataka[13] - 1/2 - 2 no. (Removed cover) boiled into 100 ml. water + 100 ml. milk remained upto 100 ml. once in a day for 15 days.
3. Rasna[62] 20 g. + shunthi[74] 20 g. decoction 40 ml. B.D.
4. Guggulu[28] 1 g. + shilajatu[75] 1 g. = B. D. with milk.
5. Triphala[81] decoction 40 ml. + guggulu[28] 1 g. B. D.
6. Aswagandha[4] 10 g. + 100 ml. milk + 100 ml. water - boiled upto 100 ml. remaining. Once in a day or B. D.

* * *

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In 1983 to 1985, on Invitation of Maharshi Ayurveda Pratistana, He visited U. S. A., Caneda, Switzerland, West Germany, Japan, Philipines and Many other countries to spread over knowledge of Ayurveda. He Imparted intensive training to the M. D. Doctors, in Panchakarma and Science of Ayurveda. He also delivered Hundreds of Lectures to Common people on Health education Programme with Ayurvedic method, Very warm acception was Sought through all these continentals. His work proved afterword on reseach in there countries that Ayurveda has definite Role to obtain perfect health and longevity. He found that people loved Ayurveda and they were in bad need of a good book to guide them on day to day routines. This book is based on the lectures given by vaidya H. S. Kasture to the people and also medical Doctors. Therefore it is most useful for all people, Medical Doctors, Ayurvedic vaidyas, Professors, General Practioners and all the lovers of science who have a great thirst for true knowledge.